

A ⁴⁴ 12-8

GODLY AND LEARNED TREATISE OF PRAYER,

Which both containeth in it the Doctrine of
Prayer, and also sheweth the Practice
of it in the exposition of the
LORDS PRAYER:

By that faithfull and painfull servant of God
GEORGE DOWNAME,
Doct^r of Divinity, and late L. Bishop
of Derry in the Realm of
Ireland.



I. THESS. 5. 17, 18.

*Pray without ceasing: in every thing give thanks:
for this is the will of God in Christ Jesus con-
cerning you.*

Printed at Cambridge by ROGER DANIEL
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his shop at the South-entrance into
the Royall Exchange in
London. 1640.

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GOLLY AND



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THE
DOCTRINE
OF
PRAYER,

Teaching the nature, efficacy, utility, and necessity of this holy duty; by whom, unto whom, and through whom it is to be performed; what things are required that our prayers may be acceptable, both in respect of our souls and bodies, both before, in, and after prayer: and more especially of the parts of Prayer, Petition and Thanksgiving.



LUKE II. I.

One of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

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Universitie of *Cambridge*.

Ann. Dom. MDCXL.

A 2

THE DOCTRINE OF PRAYER.

Teaching the nature, efficacy, utility and necessity of this holy duty, by which we are enabled to draw down the blessing of heaven upon our petitions, and through whom it is to be obtained, and things are required that our petitions may be acceptable, both in respect of our persons and bodies, both in respect of our hearts and minds, and in respect of our words and actions, and in respect of our prayers, and in respect of our thanksgivings.



One of his disciples said, Lord, teach us to pray.

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To the Christian Reader.



Here is no duty more excellent in it self or profitable to us then that of Prayer: Wherein we have sweet communion with God and free access to the throne of grace, laying open to a gracious Father all our wants and grievances, in hope and confidence to have our suits granted, our sinnes pardoned, our necessities supplied, and our griefs removed and relieved. It is that hand and key which helpeth to unlock and open the treasury of all Gods graces for the enriching of our souls with all his blessings, the horsmen and chariots of the Israel of God, whereby they get victorie over all their enemies, yea

they prevail with God whē he seem-
eth to oppose against them as an ene-
mie, and to wrestle with them that he
may soil and overthrow them, as he
did with Jacob. In all which and in-
numerable other respects as it is to be
esteemed the chiefest exercise of a
godly and Christian life, which can
never be too much practiced, as the
Apostle implyeth where he enjoyn-
eth us to *pray continually, and in all
things to give thanks*; so can it never be
sufficiently insisted upon in the do-
ctrine of it, whereby we are pressed &
perswaded to the frequent exercise of
it, and taught to perform it in a right
and acceptable manner. In which
regard though much already hath
been excellently spoken and written
upon this subject, yet let no man
think it superfluous to have more
published.

published of this argument; seeing
that can never be too much taught,
which is never sufficiently learned
and loved.

The ensuing Treatises were the labours of that learned, judicious and godly Divine D. *Downname*, late Bishop of Derry in the Realm of Ireland, my most dear brother, which were penned with his own hand for his private use, but for the publick service of that part of Gods Church over which he was a painfull and faithfull Pastour, conteining the summe of many of his sermons which he preached on this argument. The which if he had been pleased to have polished and perfected with his own learned hand, no doubt much would have been added to their lustre and beautie. Yet seeing this was

not done according to his better abilities, I thought it a damage to Gods people, that they should lose the substance for the want of some circumstance, and have no use of a well-compacted bodie, fit to do God and his Church good service, because it was not decked with gay ornaments. And therefore I have presented it to the view of the world, and indeavoured to perform the dutie of a brother to him that is deceased, though not to raise this spirituall seed to him (for it was of his own begetting and composing) yet to give unto it birth and being in the world, without which it would have proved abortive, and so have been buried in perpetuall oblivion.

The which service I have the
more

more willingly undertaken for the benefit of all that will take pains to peruse this work, because I am now disabled by age and many infirmities to produce any further labours of mine own in this kind; wherein I have not been wanting in my more able and mature times, according to the proportion of my small talent which my great Lord and Master hath entrusted me with: Herein imitating the example of the weaker sex, who after they have been fruitfull in bearing children themselves, and now being come to older age are disabled to have any more conceptions, do some of them become midwives, who are helpfull to those who are young and fruitfull for the bringing of their children into the world.

The

The Lord, whose onely blessing
maketh all our lincavotirs profitable
by giving lefficacie unto them by
the inward operation of his holy Spi-
rit, bleſſe theſe and all other labours
of his ſervants that they may bring
forth plentiful fruits for the advance-
ment of his glory and the benefit of
all his children, who are willing to
make uſe of them to theſe ends.

Thine in the Lord Jeſus,

to do thee any Chriſtian ſervice,

JOHN DOVNAME.

17. ¶ The

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CHAP. I.

Of the definition of prayer; and of the persons who are to pray.

AMong all the duties of Christianitie, as there is not any more honourable in it self, more glorious to God, more profitable and necessary for us then the exercise of prayer and invocation, so is there none wherein we do more need direction and instruction, and consequently nothing wherein my labour in speaking and yours in hearing may better be employed. For, as Chrysostome saith, *Pulcherrima est scientia verèq. Christiano homine digna qua docet rectè precari*: That is the most excellent knowledge and truly worthy a Christian man which teacheth rightly to pray. In treating whereof I purpose (by the help of God) to observe this order: First, I will set down the doctrine of invocation, and then explain that absolute form or pattern of prayer prescribed by our Saviour Christ, wherein the practice of the doctrine is contained.

The doctrine must first be generall and common to both the sorts of invocation, *viz.* prayer and thanksgiving; and then speciall and peculiar to either.

B

The

The method
observed in
this tractate,
Of prayer.

Of the name of Invocation and Prayer.

The generall doctrine consisteth of such points as are either more substantiall, τὰ ἐνδιάκτα or accidental, τὰ συμβεβηκότα.

The definition of Prayer.

The substantiall points are all of them comprised in this definition; Invocation or prayer is a religious speech of the faithfull, directed unto God in the name of Christ, framed according to the will of God by the help of the holy Ghost, concerning good things appertaining to his glory and our good.

Of the name of Invocation & Prayer.

The phrase of *invocating* or *calling upon the name of God* sometimes signifieth the profession of the true religion whereby we take the name of God upon us, and are called after his name: as Gen. 48. 16. and 4. 16. Isa. 63. 10. Acts 9. 14. 1. Cor. 1. 2.

And first, as touching the name; This part of Gods worship is usually in the Scriptures expressed by the phrase of *calling upon the name of God*, and therefore is fitly called *invocation*, that is, calling upon God, whether it be by way of praying or praying. In which generall sense the Hebrew word קָרָא, *sephillat*, is sometimes used; 1. Sam. 2. 1. Psal. 86. 1. Isa. 56. 7. *Domus orationis, oratio*, and *invocatio* in Latine: and by a Synecdoche *prayer* in the English tongue; though properly it signifieth that *species* or kind of invocation whereby we crave any thing at the hands of God. By a Metonymie of the signe it is sometimes called *the lifting up of the hands*, Psal. 141. 2. and 44. 20. sometimes, *the lifting up of the eyes*, Psal. 123. 1. more properly, *a lifting up of the heart unto God*, Psal. 25. 1. whereof the other are but signes. Which must teach us
when

when we pray, to lift up our hearts with our hands unto God in the heavens, as Jeremie speaketh Lam. 3. 41. So much of the name.

In the definition the nature of Invocation is set forth: both the generall, which Logicians call the *genus*; and proper, in that which is called the *difference*. The generall, in that I call it a *religious speech*. For of religious speech there are two speciall sorts: the one of man unto man in the name of God and in the stead of Christ; which is preaching: the other of man unto God in the name and mediation of Christ; which is prayer or invocation: And both of them somewhere in the Scriptures are expressed by one and the same name of *propheying*: which for Preaching is used, 1. Cor. 14. 3, 4. and elsewhere for Invocation, both in the sense of praying, 1. Kings 18. 29. with 26. and of praying, 1. Chron. 25. 1, 2, 3. First, I say, it is a speech. And because the religious speech is the chief speech which we can use, therefore as preaching is called *Sermo*, so prayer is of the Latines καὶ ἑξομω called *Oratio*.

But where I say prayer is a speech, you are to understand, that whereas there is a twofold speech, ὁ ἑξω καὶ ὁ ἑσω λόγος, *outward and inward*, the inward being also called ὁ ἐν διάνοιᾳ, or διάνοις, a *speech conceived in the mind*: the outward, ἐν προφασί, or προφασίς, a *speech uttered with the voice*: prayer is not the outward speech chiefly or onely, but the inward of the soul; either alone, when in prayer the voice is not used, as Gen. 24. 45. Exod. 14. 15. 1. Sam. 1. 13. and is called *oratio mentalis*, which is usuall in meditation, and is sometimes so called: or chiefly.

Of the generall nature of Prayer,

Psal. 5. 2.

Damasc. De
Orthodoxa
fide, lib. 3.
cap. 24.

when the voice is used, as most commonly it is: Whereupon some define prayer to be *ῥησις πρὸς Θεόν*, the speech or communication of the soul with God; others, *ἀνίστασθαι τὴν ψυχὴν πρὸς Θεόν*, the ascending of the mind unto God. In which respect the holy Ghost calleth it *the lifting up of the heart unto God*, Psal. 25. 1. and *the pouring forth of the soul before the Lord*, Psal. 62. 8. 1. Sam. 1. 15. As for that prayer which is onely the outward speech of the mouth without the inward of the heart, it is not a prayer in truth, but a meer lip-labour. For to call upon God in truth, is to pray with our souls, and to call upon him with our hearts, to lift up our hearts and to pour forth our souls before the Lord, as I shall shew more fully hereafter.

But I adde, that it is a religious speech, to note that prayer is a part, and indeed a principall part of that religious adoration and worship which we owe unto God: and consequently to reach us, that it is a dutie to be performed religiously and devoutly, as intending thereby an holy and acceptable service unto God. So that true prayer is not a bare reading or recitall of any form of prayer without understanding, without affection, without devotion, without faith, but a religious service devoutly offered unto God out of an upright and pure heart, 2. Tim. 2. 22. Psal. 149. 7.

The proper
nature of In-
vocation.

The proper nature of Invocation is described in the rest of the definition, containing six substantiall points necessarily required in all prayer, viz. *Quis, Quem, Cujus nomine, Quomodo, Cujus opē, De quibus*; that is, Who must pray, Whom we must pray unto,

The definition of Invocation explained.

3

unto, In whose name, In what manner, By whose help, and For what. For in all invocation that shall be acceptable unto God, there is required, 1. That the person which prayeth be faithfull; 2. That the partie to whom we pray be the onely true God; 3. That the prayer be made in the name of Christ; (For sinne having made a separation between God and us, there is no accessse for us unto God in our own name.) 4. For the manner, that it be *vera Oratio*, according to God, Rom. 8. 27. or, as S. John speaketh more fully, 1. Epist. 5, 14. *according to the will of God*, that is, that in our invocation or prayer we perform those things which God hath willed and required in his word to be performed in prayer. 5. Because we are not able of our selves to perform any of those things which God hath required, I adde, that we are to call upon God by the help of the holy Ghost. 6. And lastly, I shew that the object of our invocation, that is, the things concerning which we do speak unto God in prayer, are good things appertaining to his glorie and our good; as namely and especially, the benefits and blessings of God, for which we do either pray unto him, or praise him. Of these six in order: And first for the partie which is to pray. When I say that prayer is a speech of the faithfull, you are to understand, 1. That we speak of prayer as it is *officium vivorum*, a duty injoynd unto men living here upon earth as pilgrimes in the Church militant, unto whom alone the doctrine of Invocation doth appertain; and not as it is *exercitium spirituum beatorum*, the exercise of the Saints and Angels in the

What is required in all invocation acceptable to God.

Church triumphant in heaven; to whom neither the commandments injoyning this duty, nor the promises made to prayer, nor the directions which teach how to pray are directed. For although the word of God hath revealed that they are conversant in the one part of invocation, that is, in praising & glorifying God (wherein we are to imitate them, that we may do this will of God, 1. Thess. 5. 18. as the Saints and Angels do it in heaven) yet as touching the other part, which is prayer or petition, for what or for whom they pray in particular, the Spirit of God in the Scriptures hath not revealed: and it is but foolish curiositie, to seek to be wise above that which is written. For herein especially is that verified, *Quæ supra nos nihil ad nos*, that is, Things above us belong not unto us: much lesse ought we with the superstitious Papists upon an erroneous conceit of theirs, I mean the Saints and Angels in particular, that is, such Saints and Angels praying for us in particular, ground an idolatrous practice of our praying unto them. But of this also more hereafter.

2. Seeing we consider it as the dutie of the living, Isa. 38. 19. we are more particularly to consider both who in this world are required to pray, and also what is required in them that do pray. This dutie is required of all men living without exception: All are to call upon God. And that their prayer may be accepted of God, it is required of all that they should have faith. For as much therefore as we are to define prayer as it is effectuell and acceptable, for that cause I defined it to be the speech
of

of the faithfull: not but that all are bound to pray, but that none pray effectually and acceptably but they onely that believe. Concerning the partie therefore which is to call upon God, I am to shew these two things: 1. That it is required of all to pray; 2. That it is required of all which do pray that they be faithfull. The former I am the rather in this place to perform, lest when I have defined *Quid sit*, and so taught how we are to pray, I leave place to the question *An sit*, Whether we are to pray at all or not.

For howsoever it is a great honour and favour for a sinfull man who is but dust and ashes (as Abraham upon this occasion confesseth, Gen. 18. 27.) that the Lord should admit him to familiar speech with his great and glorious Majestie (For as Chrysostome saith, *Quis non admiraretur tantam benignitatem quam in nos declarat Deus, qui nos mortales dignos habuerit qui cum ipsa colloquamur, nostraque vota apud ipsum deponamus?* that is, Who would not admire this so great goodnesse which God declareth towards us, who esteemeth mortalls worthy to talk with him, and to lay before him all our suits?) and that he should be near unto us in all that we do call upon him for, Deut. 4. 7. and therefore a thing greatly to be desired and highly to be esteemed of us; yet naturally men abhorre from the performance of this dutie: which caused the Prophet Isaiah to complain that there was none that called

*De orando
Deo, lib. 1.
cap. 1.*

Isa. 64. 7.

Reasons moving us to the dutie of prayer.

sinne unrepented of, as not being reconciled unto God, flieth from his presence as the guilty person or malefactor from the sight of the judge, so farre is he from presenting himself voluntarily before the Lord: as we see in the examples of our first parents, Gen. 3. 8. in Peter before his effectuell calling, who perceiving by the miraculous draught of fish the Divinitie of our Saviour Christ, desireth him to depart from him, *for I (saith he) am a sinfull man*: in the Gergasines or Gadarenes, who being stricken with fear at the miraculous dispossessing of the legion of devils, besought our Saviour to depart out of their coasts, Marth. 8. 34. Luke 8. 37. It shall be needfull therefore to use some reasons and motives to move us to the performance of this dutie.

CHAP. II.

Reasons moving to the dutie of prayer.

1. Reason,
taken from
the law of
nature.

First therefore the law of nature teacheth all men this principle, That there is a God, and that this God is to be called upon and worshipped. For which cause all nations being never so barbarous, though they know not the true God, yet by the instinct of nature think themselves bound to call upon that which they suppose to be God. If therefore those nations which did not call upon the true God, whom indeed they did not know, are subject to the curse of God, Psal. 69. 6. Jer. 10. 25. how shall they escape the curse of God who knowing him do not call upon him: for by their not calling upon him

him they do deny him, Tit. 1. 16. and therefore this is observed as a note of the foolish Atheist, who saith that there is no God, that he doth not call upon the Lord, Psal. 14. 4.

Secondly, It is a principall part of that worship of God for which the nature of man was at the first created according to his image, and for which it was redeemed, viz. that we might worship him in holinesse and righteousnesse: and therefore those who will not call upon him rob God of that honour that is due unto him, and as much as in them lyeth go about to frustrate that end for which they were created and redeemed: So principall, that sometimes the duty of invocation is put for the whole worship of God, as Gen. 28. 33. & 26. 25. as if it were all in all. In which regard the temple which was provided for Gods worship was called *the house of prayer*, Esa. 56. 7. And no marvell; for by this one duty of invocation we exercise and testifie our religion, our faith, our love both of God and man, our affiance and hope, &c.

2. Because it is the end of our creation and redemption.

Thirdly, It is injoynd in the morall law of God, which is generall and perpetuall, and is therefore also required in the gospel. And if you ask in what part of the law; I answer, In both tables; as a duty of religion to God, and of charity to our neighbour, for whose good we either pray or give thanks: In every commandment; as the common means whereby we are enabled to perform the severall duties, and to attaine those vertues which are therein prescribed: But chiefly it is commanded in the commandments of the first table;

3. Because it is injoynd in the morall law.

ble; the obedience whereof in a great part consisteth herein. For hereby God is worshipped in the spirit or inwardly, *pracept. 1.* adored in the body or outwardly, *pracept. 2.* sanctified or glorified in the mouth, *pracept. 3.* and a good part of the sanctifying of the sabbath *pracept. 4.* standeth in this.

Object.

Now if any man shall object, That he is a sinfull man, and that by his sinne he hath made himself unworthy to tread upon the earth or to look up unto heaven, and much more unworthy to present himself before the Lord with hope to be heard; and consequently, that it were great presumption for him to call upon the Lord: I answer, That it were indeed greater presumption to come before God then it was to rush into the presence of the kings of Persia, were it not that the Lord did in like manner hold out unto us the sceptre of his word, therein by his manifold commandments injoyning us this duty, and by his gracious promises encouraging us thereunto. This therefore may be a fourth argument or motive: For if God hath commanded us to call upon him, and hath promised to heare us, in obedience to his commandment and in faith in his promises we are to call upon him, being assured that he who hath commanded us to pray and hath promised to heare will graciously accept our prayers.

Speciall commandments injoyning prayer.

The speciall commandments are dispersed in many places of the scripture, and so likewise the promises. I will cite a few places where they are conjoyned: Psal. 50. 14, 15. *Offer unto God thanksgiving:*

giving: and call upon me in the day of trouble; I will deliver thee, and thou shalt glorifie me. Matth. 7. 7, 8. Ask and ye shall have; seek and ye shall find; knock and it shall be opened unto you: for whatsoever asketh receiveth, &c. Joh. 16. 23, 24. Verily verily I say unto you, Whatsoever ye shall ask the Father in my name he will give it you. Ask and ye shall receive, that your joy may be full. To these commandments adde 1. Thess. 5. 17, 18. Pray without ceasing; in every thing give thanks: for this is the will of God in Christ Jesus concerning you. And to the promises that in Psal. 145. 18. belongeth, *The Lord is near to all that call upon him; to all that call upon him in truth.* And therefore they can no sooner call but he heareth, Dan. 9. 23. Yea, before we call the Lord hath promised to heare, Esa. 65. 24. Which sheweth that he is more ready to heare then we are to call upon him.

CHAP. III.

Other motives to the duty of prayer.

UNto these we may adde three principall motives; viz. the excellency, the profit, the necessity of invocation: that the excellency may invite, the profit allure, the necessity draw us to the performance thereof.

First therefore it is excellent and honourable: For this is a great honour and high favour for a sinfull and mortall man, who is but dust and ashes, to have ordinary access unto God and free conference with him; but especially to have the *Lord near un-*

¹ From the excellency of it.

Lib. De
orand. p. 120.

to us in all things that we call upon him for, Deut. 4. 7. For it is no small honour for a man to have free access to his prince who is made of the same mould; and to have as we say the kings ear. *Illud maximum* (saith Chrysostome) *quod quisquis orat cum Deo colloquitur. Quanta autem dignitatis sit hominem cum Deo miscere sermonem, neminem latet*: That is the greatest priviledge, that whosoever prayeth talketh with God. And how great a dignity it is for a man to be admitted conference with God none can be ignorant.

But it is not onely honourable unto us, but (which is much more to be regarded) unto God himself: For hereby we ascribe unto him omniscience, omnipotency and all-sufficiency, infinite mercy and goodnesse, acknowledging him to be the authour and fountain of all good things. And therefore he preferreth the sacrifice of prayse and of prayer, which are the calves of our lips, before the sacrifice of goats and bulls; Psal. 50. 8. *ad 16.* [For as touching the sacrifice of a broken and humble soul poured forth in prayer, the holy Ghost testifieth that the Lord esteemeth it in stead of all sacrifices, Psal. 51. 17. And for the other of praise, the Lord professeth Psal. 50. 23. *He that offereth as sacrificeth praise honoureth me.* By prayer we glorifie God: for *magna est Dei gloria*, saith Augustine, *ut nos simus mendici ejus*; that is, It is the great glory of God that we are his beggars. But by praying much more: for to prayse God is to magnifie and glorifie him, and by these terms it is exprest in the Scriptures.

But

But profit is that respect which most men look after: Psal. 4. 6. *There be many which say, Who will shew us any good? And in this particular; What will it profit us if we shall call upon God?* Job 21. 15. First, for prayse: If we glorifie God he will glorifie us, 1. Sam. 2. 30. Secondly, for prayer: The profit is so great, that it is the ordinary means of obtaining all good things which we do desire, and of avoyding all evil which we fear. It hath the promises both of this life and of a better: neither is there any good thing which the Lord hath ordeined for us, whether temporall for our good, or spirituall for our salvation, but he hath appointed that we should obtain it by prayer. Prayer is the key of Gods treasury, yea it is *clavis celi*, that is, the key of heaven: It is armour of proof against all tentations, serving for all parts, and therefore not assigned to any one, Ephes. 6. 18. *flagellum diaboli*, the scourge of the devill; *αἰχμησὶν παύσαντων*, a force-
 reigne remedy against all evil. In the spirituall life it is as the hand in the temporall, *ἡραρὶς ἡραρῶν*, the instruments of instruments. But the profit is best manifested by the promises of God which are infallible, especially if ye will compare Matth. 7. 7, 8. with John 16. 23. and 1. John 5. 14. *Whosoever asketh any thing whatsoever in the name of Christ according to Gods will, it shall be granted.* What promise can be more large then *whosoever and whatsoever?* In a word, God is rich unto all that call upon him; for *whosoever shall call upon the name of the Lord shall be saved.* Rom. 10. 12, 13.

2. From the profit of it.

August.

Chrysost.

Athanas. De Psal. 68.

CHAP. III.

Three questions cleared.

1. Whether
prayer be
efficacious
to obtain
our desires.

NOW for the further clearing of this point concerning the profit and efficacy of prayer there are three questions to be decided :

1. Whether prayer be *opus impetratorium* or of any efficacy to obtain our desires.

2. And if it be, Whether by prayer we do always obtain our desires.

3. Whether there be any other profit or fruit to be expected by our prayers besides the obtaining of our desires.

The decision of the first question is needfull, not onely because some hereticks have held prayer to be superfluous, but chiefly because our adversaries father this heresie upon us.

Those that take away the use of prayer ground their fanisie on the knowledge and providence of
Object. 1. God. For first, If God our heavenly Father do know our wants, and be of himself ready to supply them, shall not we seem to doubt either of his knowledge or of his goodnesse if we pray unto him.

Answ.

Our Saviour indeed doth teach us that God our heavenly Father doth know our wants, and is willing to supply them, Matth. 6. 32. but yet in the same chapter he teacheth us to pray, and promiseth that by prayer we shall obtain, Matth. 7. 7, 8. and therefore in obedience to the commandment, and in faith in the promise, we are to call upon God, whatsoever flesh and bloud can object to the contrary. Gods knowledge

knowledge of our wants and readinesse to supply them must free us from distrustfull care, and move us with affiance to seek unto God in all our necessities; to which end our Saviour Christ informeth us of Gods knowledge and fatherly love. And so the Apostle Phil. 4. 6. *Mnde papiwari, Be not distrustfully carefull for any thing, but in every thing let your requests by prayer and supplication with thanksgiving be made known before God.* The perswasion therefore of Gods knowledge and love must not hinder us from prayer, but rather incourage us with faith and affiance to call upon him. Neither do we call upon God either to inform him in that which he knoweth not, or to move him to that which he hath not purposed, but to do our duty to God and our selves: to God, in worshipping him by this exercise, and acknowledging him by prayer and thanksgiving to be the authour of all good things: to our selves, in using that means which God hath ordained for the obtaining of our desires. God hath purposed and promised to give good things, not to all but to those that use the means: There is a promise of receiving and obtaining, but to those that ask; of finding, but to those that seek; and of opening, but to those that knock. And moreover, as Augustine saith, the Lord would have us to exercise and increase by prayer our desire, our hope and our faith, that so we may be the more capable of those good things which God hath promised to give; For they are great, *sed nos ad accipiendum parvi & angusti sumus. Tanto quippe illud quod valde magnum Probamus, sumemus capacius quanto & fidelius credimus,* & *speculamur.* *Epist. 121. ad Probam.*

ramus firmis, & desideramus ardentius, But we are little and strait to receive: For that which is ver-
ry great we take more capaciously when as we do
more faithfully believe, and more firmly hope,
and more ardently desire.

Object. 2. The second objection is taken from the decree of
Gods providence. For whereas we teach that all
things come to passe according to the counsel of
Gods will, Ephes. 1. 11. which is unchangeable
because it is alwayes the best, hereupon some ob-
ject that we take away the use of prayer: For if all

*Hunnius, De
Providentia.*

things come to passe according to the immutable
counsel of God, then to pray for any thing is
needleffe or bootlesse: Needleffe, if God have
already appointed that which we desire: bootlesse,
if he have determined the contrary; for we may
not think that by our prayer we can alter his de-
cree which cannot be changed.

Ans.

It may well be that some do thus abuse the doctrine of
Gods providence, as many do to the like purpose
the doctrine of predestination, falling into the er-
roneous conceit of the Predestinatours. For if I be
elected (say they) a godly life is needleffe; if not,
it is bootlesse. But the same answer will serve for
both: 1. Where God hath appointed any thing
as the end, he hath also preordained the means
whereby it is obtained.

Arist. Phys. 2.

*Finis imponit necessitatem
his quæ sunt ad finem,* The end imposeth a necessi-
ty unto those means which conduce to the end.
Wherefore as it is necessary in respect of Gods de-
cree, that the end appointed shall come to passe; so
is it as necessarie in respect of the same decree, that

it

it should be obtained by the preordained means whereby it is to be obtained. Now prayer is the means which God hath ordained whereby we are to obtain good things, &c. *Non propter hoc oramus* (saith Thomas) *ut Divinam dispositionem immutemus, sed ut id impetremus quod Deus disposuit per orationes sanctorum esse implendum: ut, scilicet, homines postulando mereantur accipere quod iis Deus omnipotens ante secula disposuit donare:* that is, We do not therefore pray that we may change the Divine disposition, but that we may obtain that which God hath disposed to be accomplished by the prayers of the Saints; to wit, that men by praying may deserve to receive that which God omnipotent hath before all times ordained to give them.

Th. Aquin.
2. 2. quæst.
83. 2. c.

2. God in his word hath enjoined us the use of this means, and graciously promised a blessing; and therefore farre be it from us, under a pretense of conforming our selves to the secret will of God which we know not, to rebell against his will revealed which we know. 3. God in his word by his gracious promises hath revealed his will concerning those that do pray as they ought, that they shall obtain. If therefore God hath enabled thee to pray effectually, thou mayest be assured that thou shalt obtain thy desire, or that which is better: For much availeth the prayer of a righteous man: and the Lord is rich to all that call upon him.

Jam. 5. 16.
Rom. 10. 12.

4. Though the will and purpose of God for the granting or denying thy desire were revealed unto thee, yet were it thy dutie notwithstanding to call upon God. First, for denying by threatnings: for though God non

That prayer is necessary

novit mutare consilium, yet *novit mutare sententiam*, knoweth not to change his counsel, yet he knoweth to change his sentence. The threatnings of God are conditionally to be understood, namely if we do not use the contrary means, Ezek. 33. 11. Jer. 18. 7, 8. Jon. 3. Joel 2. 12, 13, 14. When Hezekiah was sick unto the death, the Prophet Isaiah brought this message from the Lord, *Set thy house in order, for thou shalt die and not live*: notwithstanding by effectually prayer he obtained the prolonging of his life, Isa. 38. 1, 2, 5. So Judg. 10. 13, 16. Matth. 15. Secondly, For granting by petitions and promises. For Daniel though he knew by reading the prophecie of Jeremie, that the captivitie of the Jews in Babylon should continue but seventie yeares; yet when the seventy yeares were expired he thought it his dutie to beg the deliverance of the people by fasting and prayer, Dan. 9. 2, 3. To Isaac was the promise made of Seed in which all the nations should be blessed; and yet he prayeth to the Lord that he might have seed, Gen. 25. To Elias the Lord had revealed his purpose concerning rain, which Elias believed, and in the name of God promised to Ahab, and yet notwithstanding he goeth up into the mount Carmel to beg it of God: And the obtaining of this rain after the long drought, though purposed and promised by God, is ascribed to the efficacie of Elias his prayers, Jam. 5. 16, 18. Conferre Acts 27. 24, 25, 31. God hath promised and purposed to give good things, *sed roganti, quarenti, pulsanti*, to him that asketh, seeketh, knocketh, and not to those who tempt him in the neglect of

of means. See Jer. 33. 3. Luke 18. 41. Psal. 2. 8.

Moreover, the Papists object against us, that we take away the efficacie of prayer in obtaining remission of sinnes or any other good things. The former, because we teach that faith alone justifieth: the latter, because we teach that the prayer which must obtain any thing proceedeth from speciall faith, which cannot be had. But more worthily the Papists may be charged for denying the efficacy of obtaining remission both to faith and to prayer, which they ascribe to the Sacraments, especially of Baptisme for sinnes going before, and Penance for sinnes following after Baptisme, which they hold do free from sinne, and conferre the grace of justification *ex opere operato*; whereunto they require neither prayer nor faith, nor any other good motion or disposition in the party, save onely that he do not *ponere obicem peccati mortalis*, put in the way the barre or stop of mortall sinne; affirming that the Sacraments do contain grace as vessels, and that they are physycall causes of grace, justifying by efficacie put into them by God, as the heat of fire is the cause of burning; abusing that place, Acts 22. 16. *Be baptized and wash away thy sinnes, having called on the name of the Lord.* But let us come to their objections. To the first I answer, That we do teach that remission of sinnes is obtained by prayer; and that to that end our Saviour hath taught us to crave remission and hath acquainted us with the example of the Publicane who by prayer obtained justification; as David, Manasseh, and the faithfull and penitent sinners in all ages have done: which hindreth

*Bellarmin. De
bonis operib.
in particul.
lib. 1. cap. 3.*

not but that we are justified by faith alone. For 'tis not every prayer, but the prayer of faith, as S. James calleth it, which is impetratory; I say, it is the prayer of faith which by prayer obtaineth pardon.

To the second: Where our Divines define faith to be a full and certain perswasion of Gods love towards us in Christ forgiving our sinnes, &c. they define it in the highest degree and perfection thereof whereunto we must alwayes aspire. But there are two principall degrees of faith: The first is an assent to the truth of Gods word, and more especially to the promises of the Gospel, assuring salvation to all that believe in Christ. This assent in the judgement to the Law and Gospel, if it be true, lively, and effectually, worketh in the heart and will a loathing of our sinnes, a resolution to leave them, a desire of grace, and a hungry and thirsting after Christs righteousness, and a resolution to acknowledge Christ to be our Saviour, and to rest upon him alone for salvation. And howsoever those who have but this degree cannot say that they are assured of forgivenesse and salvation, yet their desire of grace proceeding from this lively faith expressed in their prayer is acceptable before God, and obtaineth that which is desired. Now they which have this degree must proceed to the second: For seeing the promises belong to them concerning justification and salvation, they ought to apply them to themselves. And look how sure a man may be that he believeth, that is, giveth a true and lively assent to the doctrine of the Gospel,

so sure ought he to be of the remission of finnes and salvation by Christ. And of this assurance there are degrees according to the measure of grace received.

To conclude therefore this point; We ascribe to faithfull prayer efficacie to obtain that which we desire in the name of Christ according to the will of God, and by the Scriptures do demonstrate the efficacie of prayer; which now we are to shew by the wonderfull effects which by prayer have been brought to passe.

CHAP. V.

of the great and wonderfull efficacie of prayer.

AS first in the elements, the earth, the water, the aire, the fire. At the prayer of Moses the earth opened her mouth and swallowed up Korah, Dathan, and Abiram with their families, Numb. 16. At his prayer also the hard rocks sent forth rivers of waters, Exod. 17. Samson having slain a thousand Philistines with the jaw-bone of an asse, Judg. 5. 18, 19. (whereupon the place was called *Lehi*, which signifieth a *jaw-bone*) and being ready to perish with thirst, by prayer obtained a well of living water which continued to posteritie, which the Lord opened unto him in *Lehi* (not the jaw-bone, but the place so called) which for a perpetuall monument of the efficacie of prayer, he called *En-hakkore*, the fountain of him that prayed. At the prayer of Moses, Exod. 14. the waters of the red sea gave place to the Israelites and overwhelmed their enemies.

Of the efficacy of prayer, in respect
1. of the elements:

2. of the
heavens and
heavenly
bodies.

But come we to the aire. *Elias being a man^s subject to the like passions with us* (which the Apostle James noteth chap. 5. 17, 18. that we might in like manner hope to be heard) *prayed a prayer, that is, prayed effectually, that it might not rain, and it rained not on the earth for three yeares and six moneths: and he prayed again, and the heavens (that is, the aire) gave rain, and the earth brought forth her fruit.*

Concerning fire, we have two examples of the same Elias: the former, 1. Kings 18. where by prayer he brought down fire from heaven to consume the sacrifice: the latter, 2. Kings 1. where also by prayer he brought down fire from heaven to destroy the two captains with their fifties.

But leaving the elements, let us in our cogitations ascend into heaven. For most admirable is that example Josh. 10. 15. where at the prayer of Joshua (for he is said to have spoken to the Lord, and the Lord to have hearkened to his voice) *the sunne stood still in the midst of heaven for the space of one whole day, untill the Israelites were avenged on their enemies.* And no lesse admirable is that example of the Prophet Isaiah, 2. Kings 20. 11. at whose prayer not onely the shadow in the sunne-diall but the sunne it self in the firmament went back ten degrees, Isa. 38. 8. Eccles 48. 23.

Neither is the efficacie of prayer seen upon those creatures alone which are without sense, but upon those also which are indued with sense and reason. Jonah when he was swallowed up of the whale, and lay in the belly thereof as in a grave for the space of three dayes and three nights, having cried to the Lord

Lord *de profundis*, he was restored safe to land, Jonah 2. As touching men; the efficacy of prayer ^{3. of men.} appeareth in the deliverance not onely of particular men, but also of whole cities and countreys from the fury and force of their enemies were they never so mightie or so many. When Peter was by Herod cast into prison, and kept by foure quaternions of souldiers, lying in the night before he should be put to death between two souldiers bound with two chains, the keepers also before the doore keeping the prison, at the instant prayer of the Church which effectually prayed for his deliverance; the Lord sent his angel to set him at libertie, Acts 12.5. Elias the Prophet being armed with the spirit of prayer when Ahaziah the king had sent three captains of fifties one after another to apprehend him, he not onely brought down fire from heaven to destroy the two first with their fifties, as I said before, but also he brought the third captain upon his knees, humbly intreating him that his own life and the lives of all his companie might be precious in his sight, 2.Kings 1. Elisha also, upon whom the spirit of Elias was doubled, when Ben-hadad king of Syria had sent an armie of men with horses and chariots to apprehend him, the armie having by night environed the citie where the Prophet was and besieged it, by prayer he had them in his power, striketh them blind, leadeth them to Samaria, and having ^{2. Kings 6.} by prayer opened their eyes that they might see their present danger, he victualleth them, and sendeth them away as vanquished.

Now for the defense and deliverance of whole

peoples and common-wealths, such is the efficacy of prayer, that those who are indued with the spirit of supplication may not unworthily with Elias and Elisha be called *the horsemen and chariots of Israel*. By prayer Asa, 2. Chron. 14. Jehoshaphat, 2. Chron. 20. 25. Hezekiah, 2. Kings 19. overcame most mighty armies of their enemies, which by their own strength they were in no sort able to resist. But most remarkable is that example of Moses at the battel of Rephidim: whereby it appeareth to be true, which Chrysostome upon that occasion noteth, *Preces iustorum plus valere quàm arma*, the prayers of the righteous more prevail then arms. For whilest Moses being on the hill with Aaron and Hur holdeth up his hands and is fervent in prayer, Israel hath the better; but when his hands fall down and he ceaseth to pray, Israel hath the worse, as if the welfare of Gods people did depend upon his prayer.

Chrysost. De
orat. lib. 2.
cap. 1.

4. of sick-
nesse, death,
and devils.

But what speak I of men? That which subdueth all men giveth place unto prayer, as sicknesse and death. For the former, Jam. 5. 15. *The prayer of faith shall save, or make whole, the sick*. Examples, Num. 12. 13. in Miriam; Acts 28. 8. in the father of Publius; but especially in Hezekiah, who, though he had received the sentence of death, obtained by prayer the prolonging of his life, 2. Kings 20. 2. For the latter; we reade of many who by prayer have been restored from death unto life: as namely, the widows child of Sarepta, 1. Kings 17. 21. the sonne of the Shunamite by Elisha, 2. Kings 4. 35. Dorcas by Peter, and all by prayer. Yea, the devils them-

themselves, who are said to have the power of death, give place to prayer: yea, that kind of devil which by no other means can be cast out, is cast out by prayer, Matth. 17. 21.

And yet we stay not here: For the efficacy of prayer is not onely seen in and upon the creatures; ^{5. of God,} but *the effectuall prayer of a righteous man availeth much with God*, Jam. 5. 16. For the Lord being omnipotent and of a most simple and pure nature, and therefore not subject to passive power, cannot properly be said to suffer any thing: yet having by most gracious promises bound himself to grant the faithfull prayers of his children, they are said to prevail with him; both because they obtain such blessings at his hands as otherwise would not be granted, and turn away such judgements as otherwise would have been inflicted. For else when the Lord was ready to have destroyed the Israelites for their idolatry, had not Moses stood up in the gap, Psal. 106. 23. why did the Lord bid him let him alone, Exod. 32. 10. but that Moses by prayer laid hold upon God, as the Prophet speaketh, Isa. 64. 7. and staid his hand? And why is Jacob said to have prevailed with God, and thereupon is called Israel, but that the Lord suffered himself as it were to be overcome by his prayer? whereby he laid hold upon Christ, who is meant by that Angel, and would not suffer him to depart untill he had granted him a blessing, Gen. 32. 26, 28. And so the Prophet Hosea teacheth, that when Jacob wrestled with the Angel, he prevailed with him not so much by strength of body, as by earnest and effectuall prayer:

Whether by prayer we alwayes obtain our desire.

er: *He had power*, saith he, chap. 12. 4. *over the Angel and prevailed, he wept and made supplication to him, &c.* And in this sense the Apostle exhorteth the Romanes, chap. 15. 30. *συναγωνίζεσθαι, together with him to wrestle in their prayers for him.* And Epaphras in like manner is said, Col. 4. 12. to have wrestled for the Colossians in prayer. And what else meaneth the parable of the widow and the judge, Luke 18. 2. and of the two friends, Luke 11. 5. but that the importunitie of our prayers prevaieth with the Almighty? And thus the woman of Syrophenicia, Matth. 15. 22, 28. having taken divers repulses, yet at the length by the importunitie of her faithfull prayer prevailed with Christ.

The uses.

The use of this doctrine is, 1. That by consideration of the great efficacie of prayer we should be moved upon all occasions to pray without fainting: Luke 18. 1. Jam. 1. 16. 2. That we may be encouraged to pray with confidence and assurance to be heard. And so much of the first question.

CHAP. VI.

Whether by prayer we alwayes obtain our desire.

THe second, Whether we do alway obtain our desire. The promises are generall as you have heard, Matth. 7. 7, 8. John 16. 23. Notwithstanding some ask and do not receive, Psal. 22. 2. some seek and do not find, Cant. 3. 1. some knock to whom it is not opened, Luke 13. 25. Wherefore the promises are to be understood with a threefold limitation; in respect of the Person, Prayer, and Thing.

A threefold
limitation
of Gods
promise to
heare.

Thing. Of all which we are hereafter to speak more fully.

For first, if the party be an impenitent sinner, the Lord hath not promised to heare such, John 9. 33. Examine therefore thy self whether thou dost lie in any sinne unrepented of: for that doth make a separation between God and thee, Isa. 59. 2. and that being repented of, God will heare thee, Isa. 1. 15, 18.

1. God heareth not the impenitent sinners.

The second limitation in regard of prayer is, That it be according to Gods will, 1. John 5. 14. in regard of the manner or the end. For the manner: In generall it is required that it be *ενεργητικόν*, Jam. 5. 16. that is, *efficax*, effectuall.

2. That we must pray according to Gods will.

To be effectuall and to avail is all one: and so we shall make S. James say, that *prayer which availeth doth avail*. *Object.*

There is *duplex actus*, *εντελεχεια*, or *ενεργεια*: the first inward, as being the form or nature of a thing: the second outward, as the motion or effect. And as in respect of the latter, the word *ενεργητικόν* is of an active signification, as Gal. 5. 6. Ephes. 3. 20. Col. 1. 29. so in regard of the former it is passive, as 2. Cor. 1. 6. In which sense they are said to be *ενεργητικοί* who are acted by a spirit either good or bad: So prayer is *ενεργητικόν* when it hath the inward *ενεργεια*, it being acted and effectuated by the Spirit of God, who helpeth our infirmities, and teacheth us to pray *κατὰ θεόν*, Rom. 8. ingenerating this inward efficacie in our prayers which we in our selves are not able to give them. So that the oration of an oratour is *efficax* in respect of the inward efficacie, when therein is performed what art requir-
eth;

Answer.

reth; in respect of the outward, when it perswaddeth; and that efficacie dependeth on the hearers pleasure. But prayer which is effectuell in it self, alwayes prevaileth with God.

What in particular is required to effectually pray.

In particular, that we pray in truth, fervencie, and faith. In truth: for to that is the promise restrained, Psal. 145. 18. In fervencie, Jam. 5. 16. In faith, Mark 11. 24. Jam. 1. 5, 6, 7. Without the first prayers are dead: without the second, cold: without the third, uneffectual: for it is the prayer of faith which is effectual, Jam. 5. 15.

For the end: Jam. 4. 3. *Ye ask and receive not, because ye ask amisse, that ye might consume it on your lusts.* The end must be good or the prayer is bad. The end must be that God may be glorified, Psal. 50. 15.

The third limitation, in respect of the things prayed for.

The third limitation is in respect of things. God hath promised to give good things to them that ask, Matth. 7. 11. But if the thing which thou desirest be not good, either in it self, as if it be unlawfull, or not to thee, as if it be unprofitable, it is not within the compasse of the promise, nor ought to be within the compasse of thy desire. Or if it be good, perhaps it is not yet good for thee to have it, but in due time thou shalt find grace. In the former case the Lord seemeth to denie, in the latter to delay our suits; and yet in both he doth grant our prayer, if it be rightly conceived. For first, we must not circumscribe God, or prescribe unto him the time and means, but so desire that our request may be granted as he shall judge most fit both for his glorie and our good. Secondly, when as the good things which we ask are either necessarie to
salvati.

salvation or otherwise; the former we are to ask absolutely, and absolutely we are to believe that we shall obtain them. Yes, know this for thy comfort, that if God hath given thee grace to ask spiritual and saving graces effectually, thou hast already obtained: for the sincere desire of any grace is the beginning of that grace which is so desired. But those blessings which are not necessary to salvation, whether spiritual or temporall, we are not to ask absolutely, but with condition if the obtaining thereof may be for Gods glory and our good. So shall we be sure to obtain our desires of the Lord, who alwayes heareth his children, if not *ad voluntatem*, according to their will, yet *ad utilitatem*, for their profit (as wise parents deal with their children) seeming many times to denie to his children in fatherly love that which in anger and indignation he granteth to others. Perhaps therefore, as Augustine saith, *negat tibi propterea quod alibi concedit in ira*, In mercie he denieth that to thee which in anger he granteth unto others. And therefore the hearing of our prayers is not to be measured by sense but by faith.

CHAR. VII.

Of the profit of prayer.

The third question: Whether any further profit is to be expected from prayer besides obtaining our requests.

The profit is twofold: the one of reward freely bestowed by God on him that calleth on his name:

Two benefits
accrewing
by prayer.

the

Of two speciall benefits which we have by prayer.

the other, the increase of grace wrought in them by Gods Spirit who give themselves to prayer.

As touching the former, Though by reason of our wants and imperfections in prayer the Lord if he should deal in rigour with us might justly reject our prayers, yet such is his mercie that he doth not onely cover our wants, and for the intercession of Christ accepteth our prayer, but also granteth our desire, and not onely that, but because prayer is a dutie of pietie, and a principall part of that worship whereby we glorifie God, he doth graciously reward it, godlinesse having the promise of this life and that which is to come. Our Saviour therefore promisseth, Matth. 6. 6. that when we call upon God, though it be but in secret and private prayers, and much more in publick, our heavenly Father will reward us openly. *The Lord is rich to all that call upon him: for whosoever shall call upon the name of the Lord, shall be saved, Rom. 10. 12, 13.*

For the other: By the frequent and religious exercise of this dutie our faith and affiance in God is increased, our experience of his bountie and goodness towards us in hearing us confirmed, our love to his majestie augmented, Psal. 116. 1. our hope nourished, our patience exercised. By it we grow in acquaintance with God, and tast how good and gracious the Lord is: By it we learn, being Gods daily suiters, so to behave our selves as not to be ashamed to appear before him: By it we elevate our minds above earthly cogitations to mind things that are above, and to have our conversation in heaven: By it we grow into assurance of our election,

tion, because the same spirit, which is the spirit of supplication, is also the spirit of adoption whereby we cry in our hearts, *Abba, Father*; and which testifieth *Rom. 8. 26.* to our spirits that we are the *sonnes of God*; and if *sonnes* then also *heirs*, &c.

But the Papists not content herewith, ascribe two other fruits to their prayers; that they are also Satisfactorie for their sinnes, and Meritorious of eternall life. Satisfactorie, as being penal works; and therefore both voluntarily undertaken, and by their Priests injoynd by way of penance. So that this exercise which is so honourable and so profitable as you have heard, being also a chief prerogative to the faithfull to have free access to God, is to them a punishment or work of penance to satisfie for sins. But their prayers performed with these conceits of satisfaction and merit are sacrilegious and derogatorie to the all-sufficient satisfaction and merit of Christ, though otherwise they were commendable. But the impietie of their assertion will better appear, if we take a brief survey of their prayers. For first, whereas our prayers ought to be directed unto the Lord alone, they pray to Saints and Angels, yea before images and crosses, and by their prayers commit most horrible idolatry. 2. Neither do they pray in the name and mediation of Christ alone, but unto him joyn other mediators of intercession, by whose merits and intercession they desire and hope to be heard. 3. The most of them pray without understanding for that which they utter in prayer, as praying in an unknown language; and consequently pray without attention or actuall intention,

which

The Papists
confuted,
who hold
that prayer
is satisfacto-
rie and me-
ritorious.

which they say needeth not; without faith or hope, without reverence. 4. They number their prayers upon beads oftentimes by most grosse battologie, repeating the same words, perswading themselves that the more *Pater nosters*, *Ave Marias*, and *Credo*s (for those also are prayers with them) they shall mumble upon their beads, the more satisfactory and meritorious their prayers be. Now their prayers being thus every way abominable and odious, what horrible impudencie and impietic is it to obtrude such prayers upon God, not onely as acceptable service unto him, but as satisfactory and meritorious: by which they can merit nothing but damnation, and for the wickednesse whereof they shall never be able to satisfie but with endlesse torments.

Let this suffice us, that prayer is of so great profit and admirable efficacie, that our prayers rightly conceived and made are alwayes heard and granted; that besides the benefit of obtaining, our prayers have their reward with God, and notable fruits, conferring and increasing Gods graces in us.

CHAP. VIII.

Of a threefold necessitie of prayer.

NOW I come to the necessitie of prayer: which is necessary by a threefold bond of necessitie: 1. *Necessitate precepti*, necessitie of precept; as being a dutie most straitly injoynd, and a principall part of that worship and service which we ow unto God. This necessitie is not absolute, but if we will avoid his curse, Jer. 10. 25. 2. *Necessitate medii*, necessitie

ecessitie of the means; as being the means ordained by God for the obtaining of all good things which he hath either purposed or promised to bestow upon us for our good: so that if we ask aright, we have; if we ask not we have not, as S. James saith chap. 4. 3. *Necessitate signi*, necessitie of the signe; as being a necessarie signe and cognizance of all true Christians, who are described in the Scripture to be such as call upon the name of God: As contrariwise the foolish Atheist *who saith in his heart, There is no God*, is deciphered by this note, that *he doth not call upon the Lord*, Psal. 14. 4. In which respects the holy man Daniel held the performance of this dutie so necessary, that when the king had published a decree which might not be revoked, That whosoever should ask a petition of either God or man save of the king for thirtie dayes, he should be cast into the lions den, he chose rather to be cast into the den of the lions, then to omit this dutie but thirty dayes, Dan. 6. neither did he omit it one day; see vers. 10.

CHAP. IX.

Who are to perform the dutie of prayer.

And thus you have heard that it is required of all to call upon God: Now let us consider what is required in all those that do call upon him. That I expressed in the definition, when I defined prayer to be a speech of the faithfull, or, as the holy Ghost styleth them also, *the righteous, the godly, the Saints of God*. Where by the way note, that all faithfull and true Christians are righteous, are godly,

That the
righteous
onely are ad-
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pray.

Who are to perform the dutie of prayer.

ly, are the Saints of God. And thus are they to be qualified who will either pray unto God or praise him. For prayer, the holy Ghost saith, *that every one that is godly shall pray unto God*, Psal. 32. 6. *and the prayer of a righteous man availeth much*, Jam. 1. 16. For praise and thanksgiving; *unto God be glory in the Church*, saith the Apostle, Ephes. 3. 21. that is, in the company of the faithfull. And so David, *Sing unto the Lord, O ye Saints of his; give thanks at the remembrance of his holinesse*, Psal. 30. 4. It is true that all the works of God do praise him, as the matter of his praise; but the Saints do blesse him, as the instruments of his praise, Psal. 145. 10. For both, see Psal. 50. 14, 15, 16. where the Lord, as he commandeth the faithfull (to whom his speech is directed v. 5, 7.) to offer unto him thanksgiving; and to call upon him in the day of trouble; so he taketh exception against the wicked: *But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth, seeing thou hatest instruction, and castest my words behind thee?*

XLIIII

There is a
twofold
righteous-
nesse: Legall;

But here we are carefully to consider who are the godly and righteous, lest we exclude from hope of being heard those whom the holy Ghost doth not exclude. There is therefore a twofold righteousness mentioned in the Scriptures; the one Legall; the other Evangelicall. According to the legall righteousness none can be said to be righteous who doth not perfectly and perpetually perform whatsoever the law (which is the Divine rule of perfect righteousness) doth prescribe: For if a man do not abstain

abstein from all things forbidden, if he do not also the things commanded, if he do not all, and that in that manner and measure which the law prescribeth, if he do not continue in doing all the things required, but breaketh the course of his obedience by any one sinne, though but of omission, though but in thought, he is notwithstanding all his obedience by the sentence of the law not onely a sinner but also accursed, Gal. 3. 10. By this righteousness no man since the fall of Adam could be said to be righteous, Christ onely excepted: but we had all need to pray with David, Psal. 143. 2. *Enter not into judgement with thy servant, O Lord; for in thy sight shall no flesh living be justified: viz. by the works of the law,* Gal. 2. 16. *For there is not a just man upon the earth that doth good and sinneth not,* Eccles 7. 20. *Yea, in many things we offend all,* saith S. James, chap. 3. 2. *And if we say we have no sinne,* saith S. John, 1. epist. 1. 8. *we deceive our selves, and the truth is not in us.* Wherefore the law concludeth all under sinne, and consequently under the curse, Gal. 3. 22. So that there is no man so godly and righteous, but in himself by the sentence of the law he is a sinner. Which serveth notably to confute the Popish hypocrites, which teach that none are justified but such as are formally just by a righteousness inherent in and performed by themselves (that is, habituall and actuall) according to the law of God; and that no man who is a sinner in himself, by reason of sinne inherent can be said to be justified. But whatsoever Pope-holy men do conceive of themselves, we must confesse with the forenamed Apostles, that we are

Who are to perform the dutie of prayer.

sinners in our selves, and had need daily to pray as our Saviour taught them, for the forgiveness of our finnes, and so to appeal from the sentence of the Law to the promise of the Gospel: *for the law hath concluded all under sinne, that the promise by faith of Jesus Christ might be given to them that believe,* Gal. 3.22.

Evangelical:
what it is.

The Evangelicall righteousness is that which without the Law is revealed in the Gospel, whereby men that are sinfull in themselves, I mean believing sinners, and penitent sinners, are accepted of God as righteous in Christ. And it is twofold: For it is either imputed to a believing sinner, as the righteousness of justification; or infused and so inherent in a repentant sinner, as the righteousness of sanctification. The former is perfect and not inherent, being the righteousness of Christ apprehended by faith: The other is inherent but not perfect, being our new obedience wrought in us by the spirit of regeneration. In respect of the former it is said, that *the righteous man shall live by his faith*: In respect of the latter, that he is a righteous man which worketh righteousness. And this twofold righteousness must of necessitie concur in the same partie, &c. By the doctrine therefore of the Gospel he is a righteous, a godly man, a Saint of God, who doth believe and repent. And this is to be understood not onely of those who are indued with perfect faith and repentance, or the higher degrees thereof, but even of the lowest degrees of true faith and unfeigned repentance. So that whosoever truly assenting in his judgement to the promises of the Gospel concerning

Hab. 2.4.

That the faithfull onely pray acceptably.

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cerning salvation by Christ, doth earnestly in his heart desire to be made partaker of Christ and his merits, and unfeignedly resolveth in his will to acknowledge Christ to be his Saviour, and to rest upon him alone for salvation, he doth believe to justification. And whosoever being displeased with himself for his sinnes doth unfeignedly desire and truly purpose amendment of life, he doth repent to sanctification. And he that but thus believeth and repenteth is within the latitude of those faithfull and righteous men whose prayers are acceptable unto God, and whose persons are accepted, yea, blessed of him; Matth. 5. 3, 4, 5. and 11. 28. Psal. 34. 18. Examples, of Manasseh, 2. Chron. 33. 13. the Publicane, Luke 18. And these beginnings of faith and repentance do alwayes concurre in our regeneration or conversion unto God. For in regenerating us the holy Ghost doth ingenerate in us the grace of faith; and contrariwise.

CHAP. X.

*None but the faithfull can pray effectually
and acceptably.*

NOW how necessarie it is that he which prayeth acceptably should be a righteous or faithfull man indued with some measure of true faith and unfeigned repentance, it may appear both by manifest reasons and manifold testimonies of holy Scriptures: wherein the promise of hearing the prayer is restrained to the righteous, and all hope of being heard denied to the wicked.

That the faithfull onely can pray acceptably.

*Isa. 59 1, 2.
John 9. 31.*

First then it is necessary that he who calleth upon God should be indued with faith: *For how shall they call upon him in whom they have not believed?* Rom. 10. 14. and, *Without faith it is impossible to please God,* Heb. 11. 6. and likewise with repentance: For unlesse a man repent he reteineth a purpose to go on in sinne; and this his impenitencie or sinne not repented of is as a wall of separation between God and him. *God heareth not impenitent sinners,* as hereafter we shall shew.

Secondly, before our prayers or other actions can be accepted of God, our persons must be accepted in Christ: Neither can the fruit be good while the tree is bad: neither can we hope to prevail with God by intreaty, whiles we do not desire to be reconciled unto him; but as we were born the children of wrath, so his wrath abideth upon us, John 3. 36. and we do continue in our enmitie against God.

Thirdly, there is no accessse to God but through Christ by the holy Ghost, Ephes. 2. 18. and 3. 12. But the unbelieving and impenitent sinner, as he hath no part in Christ, so is he void of the holy Ghost.

Fourthly, it cannot be but that the prayer of the unbelieving and impenitent sinners is very absurd and odious in Gods sight, because they ask many times such things as they do not desire, and promise such things as they do not mean to perform; and bear the Lord in hand that they be such men then whom they are nothing lesse, going about to deceive the Lord with their mouthes, and with their lips speaking

speaking lies unto him, Psal. 78. and in all their prayers and praises concerning spirituall things playing the notorious hypocrites before God. For the manifestation whereof let us take a brief survey of the Lords prayer, whereof the impenitent sinner is not able to utter one word aright; and if not of that then of none, for that is the summe of all.

First therefore they call God their *Father* in Christ, when as they are nothing lesse then his children: For *he that committeth sinne is of the devil*, 1. John 3.8. and, *his children they are whose works they do*, John 8. They say, *Our Father, Give us*, as though in brotherly love they prayed for the whole brotherhood of the faithfull, whereas they being void of Christian charitie seek onely themselves, and have no part in the communion of Saints: They direct their prayers to God *who is in heaven*, infinite in-majestie, glory and power, themselves being on earth vile and base creatures, Eccles 5. as if they came in great humility in respect of their own unworthinesse, and reverence in respect of the glorious majestie of God; whereas indeed they rush into the presence of God with lesse regard, and speak unto him with lesse reverence then they would to a mortall man, who is but a little their superiour. They call him *Father*, noting his love, *which art in heaven*, noting his power, as if they believed that their prayers should be granted, as being assured that God is both willing and able to grant their desires, and yet have no faith in God, and therefore call not upon him aright in whom they have not believed.

That the impenitent is not able truly to utter any petition in the Lords Prayer.

In the first place they beg the advancement of

Gods glory, as if that were more deare unto them then their own good; whereas in truth they have no zeal of Gods glory, but unto it preferre the obtaining of any worldly and sinfull desire. They pray that *his name may be sanctified*, which they do daily pollute with their mouthes, and by their lives do cause it to be blasphemed. They desire that *his kingdome may come*, and that *his will may be done*, as though they did first seek the kingdome of God and his righteousness, whereof indeed they have no studie or care, but are wholly addicted to worldly desires. They pray that the kingdome of grace may be advanced, and that God would rule and reigne in them by his Spirit according to his word; when they are in the number of those who say, *We will not have this man to reigne over us*, resisting the spirit, and casting the word behind their backs. They pray that the kingdome of glory may be hastened by the speedy coming of Christ unto judgement, and yet desire nothing lesse then the second coming of Christ. They desire that *Gods will may be done*, which themselves will not do. The will of God is their conversion and sanctification, that they should abstain from those sinnes whereunto they are more specially addicted: but though they know it to be the will of God that they should turn unto him, they will not turn; that they should leave their special sinnes, they will not leave them, as the drunkard his drunkenness, the whoremaster his fornication, &c. and yet like egregious hypocrites do pray that *they may do the will of God as it is done in heaven*, that is, after an angelical manner, readily, cheerfully,

ly, speedily, uprightly, faithfully, constantly, fully, when as in truth they do the will of God no otherwise then the devils in hell, which howsoever in respect of their intent rebell against the will of God, yet if you respect the event, they become (maugre their spite) the instruments to bring to passe that which God hath willed and decreed.

They crave *bread* at the hands of God, as if a small thing would content them, when they desire *excesse* of riches, neither can be satisfied with abundance. They crave *daily bread*, or, as the word signifieth, such a portion of temporall blessings as God shall judge most expedient for them; as if they meant not to be their own carvers, but in these outward things resigned themselves into the hands of God, and submitted themselves to his fatherly providence, when they are such as have set down with themselves that they will be rich, 1. Tim. 6. and will come to great matters whether God give them good means or not, and will frame their own fortune. They beg for a day, as if they would depend upon God for to morrow, & yet distrustfully hoard up for many yeares. They desire temporall things to be given them of God, and yet seek them by wicked and unlawfull means.

They desire God *to remit their sinnes*, as if they repented of them; which they still retain, as if they did in mockery desire the Lord to forgive the sinnes which they will not forgo. Yea, they desire the Lord in hypocrisie *so to forgive them their trespasses*, as they forgive those that trespass against them, when as they nourish hatred and a desire and purpose of revenge:

That the impenitent cannot pray acceptably.

venge: & so in stead of obtaining mercy and forgiveness at Gods hands, they call for the fierce wrath and vengeance of God to be executed upon them.

They desire that *God will not lead them into tentations*, and yet themselves run into tentations, and seek occasions of evil. They desire that *they may be delivered from evil*, and yet wilfully go on in evil, and will not be reclaimed, as though they had made a covenant with hell.

They ascribe *kingdome to the Lord*, and yet will not obey him as his subjects; *power*, and yet neither fear nor trust in him; *glory*, & yet do not glorifie him

They subscribe to their prayers and say *Amen*, as though they unfeignedly desired and assuredly believed that their requests should be granted, when as they neither desire that which in hypocrisie they ask, nor believe the granting of that which without faith they have begged. And finally, in all these requests they *draw neare to the Lord with their mouth*, and with their lips do honour him, but they *remove their hearts farre from him*, Isa. 29. 13.

It is evident therefore, that as the prayer of the righteous is acceptable to God as the evening sacrifice, Psal. 141. 2. so the prayer of the wicked is detestable unto him. Which may further be proved by expresse testimonies of the holy Scriptures. *The sacrifice of the wicked*, saith Solomon, *is an abomination to the Lord; but the prayer of the righteous is acceptable unto him*, Prov. 13. 9. and again, v. 29. *The Lord is farre from the wicked, but he heareth the prayers of the righteous*. The same doth David testifie Psal. 34. 15, 16. *The eyes of the Lord are upon the righteous,*
and

That the impenitent cannot pray acceptably.

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and his eares are open to their crie: but the face and angry countenance of the Lord is against them that do evil, so cut off the remembrance of them from the earth. The man which had been blind, John 9. 31. delivereth this as a received truth in the Church of the Jews: *This we know, saith he, that God heareth not sinners, that is, impenitent sinners: but if a man be a worshipper of God and doeth his will, him he heareth.* Wherefore it is manifest, that the promises made to them that call upon God, are restrained and (as it were) appropriated to the godly. And therefore whosoever desireth to pray unto God with hope to be heard, must turn unto the Lord by repentance, and lay hold upon Christ by faith, unfeignedly purposing amendment of life: *For the name of the Lord is a strong tower, the righteous runneth unto it, and is exalted, or set in safetie, Prov. 18. 10.* *non noqui pui*

But it will be objected, That the promises are generall; and therefore belonging to all they are not to be restrained to some. I answer, That they and all other promises of the Gospel are to be understood with the condition of faith and repentance, which many times are expressed, and where they are not, they are alwayes to be understood, as restraining the promises to the faithfull. For whereas Joel saith, chap. 2. 30. that *whosoever calleth upon the name of the Lord shall be saved*, our Saviour restraineth it to the righteous, Matth. 7. 21. *Not every one that saith unto me, Lord, Lord, (that is, which calleth upon me) shall enter into the kingdome of heaven, but he that doeth the will of my Father which is in heaven:* and the Apostle, Rom. 10. 13, 14, to the faithfull;

That all promises are limited with the condition of faith and repentance.

But

That the impenitent cannot pray acceptably.

But how shall they call upon him in whom they have not believed? And whereas our Saviour saith, That whatsoever ye shall ask in my name the Father will grant it, John 16. 23. that also is restrained in the 1. epistle of John 3. 22. to the righteous; Whatsoever we ask we receive of him, because we keep his commandments, and do those things which are pleasing in his sight. And so our Saviour, John 17. 7. If ye abide in me and my words abide in you, ask what ye will and it shall be done unto you.

As for the wicked, the Lord denieth to heare them, though they cry loud in his eares, and make many prayers unto him: Isa. 1. 15. *When ye spread forth your hands (saith the Lord to the impenitent Jews) I will hide mine eyes from you, yea, when ye make many prayers I will not heare: whom notwithstanding upon their repentance he promisseth to heare and to receive into favour, v. 16, 17, 18. So in Ezek. 8. 18. Though they cry in mine eares with a loud voice, yet will I not heare them. Psal. 18. 41. & Micah 3. 4. They shall cry unto the Lord, but he will not heare them; he will even hide his face from them for their wickednesse. Jer. 14. 12. When they fast I will not heare their cry. Neither doth he onely refuse to heare them, but the godly also praying for them, 1. Sam. 16. 1. Jer. 15. 1. Ezek. 14. 14, 20. and therefore forbiddeth many times the godly to pray in their behalf, Jer. 14. 11. or if they do he protesteth that he will not heare them, Jer. 7. 16. and 11. 14. When as therefore impenitent sinners do call upon God and are not heard, let them not think that the Lord is not able to heare or help them. Behold, saith the Prophet*

That the impenitent cannot pray acceptably.

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Prophet *Iſaiah*, chap. 59. 1. *the Lords hand is not ſhortened that it cannot ſave, nor his eare heavy that he cannot heare; but your iniquities have made a ſeparation between you and your God, and your ſinnes have hid his face from you that he will not heare.* And then he deſcendeth to particulars: For this mercy of hearing our prayers is not onely denied unto ungodlineſſe in generall, but alſo to particular ſinnes; as contrariwiſe it is promiſed to particular graces, which being linked together in a golden chain, are each of them ſeverall evidences of a true faith:

As firſt to Cruelty & Oppreſſion, *Iſa. 1. 15. Though ye make many prayers I will not heare, for your hands are full of blood.* And not to cruelty onely, but alſo to Unmercifulneſſe, & Want of pitie towards the poore: For, *he that ſtoppeth his eare at the crying of the poore, ſhall cry himſelf and not be heard, Pro. 21. 13.* Whereas contrariwiſe thoſe that be mercifull ſhall find mercy with God, *Matth. 5. 7. Then ſhalt thou call and the Lord ſhall answer; thou ſhalt cry, and he will ſay, Here I am, Iſa. 58. 9. If we love not in word and tongue alone, but in deed and truth, hereby we may have confidence before God, 1. John 3. 18, 19.*

Secondly, to Want of love in forgiving offences; and contrariwiſe: *Mark 11. 25. When ye ſtand praying, forgive if ye have ought againſt any, that your Father alſo which is in heaven may forgive you your treſpaſſes. But if ye do not forgive, neither will your Father which is in heaven forgive your treſpaſſes.*

Thirdly, to the Not-hearing or hearkening to the word of God: For as we heare ſo we ſhall be heard; *Prov. 28. 9. He that turneth away his eare from hearing the*

That the impenitent cannot pray acceptably.

the law, his prayer shall be abominable. For as we speak unto the Lord in prayer, so the Lord speaketh unto us in the preaching of the word: and therefore good reason it is that if we will not heare the Lord when he speaketh unto us, he should not heare us when we speak unto him, as the Prophet Zacharie saith, chap. 7. 13. *It is come to passe, that as he cried and they would not heare, so they cryed and I would not heare, saith the Lord.* On the other side, *If the word of Christ abide in us, we may ask what we will and it shall be granted us,* John 15. 7. If men harden their hearts against the word of God, the wisdom of God hath threatened not to heare them, Prov. 1. 24. *He covereth himself with a cloud that our prayer should not passe through,* Lam. 3. 44. But if men humble themselves before God and tremble at his word, being of humble and contrite hearts, the Lord hath promised to heare, Psal. 66. 2. and 34. 18. and 51. 17. *The prayer of the humble pierceth the clouds,* Eccles 35. 17. If men choose not the fear of the Lord, the Lord will not heare them, Prov. 1. 28, 29. on the other side, *He will fulfill the desire of them that fear him; he will also heare their cry and will save them,* Psal. 145. 19.

Neither doth the Lord refuse to heare those alone who are open and notorious sinners, but those also which making outward profession of pietie do play the hypocrites: Job 27. 9. *Will God heare the cry of the hypocrite when trouble cometh upon him?* To which purpose there is a notable saying of David, Psal. 66. 18. *If I regard wickednesse in my heart, saith he, the Lord will not heare me.* Whereas contrariwise, if men would walk uprightly before God, he
 | would

That the impenitent cannot pray acceptably.

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would denie unto them nothing that is good,
Psal. 84. 11.

Wherefore it behoveth every one that nameth
the name of Christ to depart from iniquitie, 2.Tim.2.
19. and to purge his hands from sinne, Jam 4.8. and to
wash them in innocencie, Psal. 26. that so he may
without doubting lift up holy hands unto the Lord,
1.Tim.2.8. *in xadapās xapōies*, 2.Tim.2.22. Heb. 10.
22. with true hearts sprinkled from an evil consci-
ence: *Mala conscientia januam nobis claudit*, An evil
conscience shutteth the gate against us, *Calv. In-*
stitut.3.20.7. §.

But against this doctrine it may be objected, That *Object.*
the Lord many times heareth the wicked when they
call upon him; and therefore that the promises
made to prayer are not peculiar to the godly, but
common to them with the wicked.

For answer hereunto we are to remember, That
prayers are made unto God either for spirituall
blessings belonging to a better life, or for tempo-
rall blessings appertaining to this corporall life. The
former are peculiar to the children of God, as be-
longing to their inheritance, and are never bestowed
on the wicked, who never have so much grace as
truly to desire them; and therefore if they do at any
time ask them, they do pray in hypocrisie, asking
with their lips that which they do not desire with
their hearts nor labour for in their lives.

As for temporall benefits, I cannot deny but that
the Lord many times in respect of them doth grant
unto the wicked their hearts desire. But yet even in
these also there is great difference betwixt the Lord

Ans.

God heareth
not the wic-
ked for spiri-
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sings.

That God
often hear-
eth the wic-
ked for tem-
porall bene-
fits; and
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his

his hearing of the godly and the wicked. For in temporall matters the Lord heareth men either as a gracious and loving Father, or as a mercifull Creatour, or as a severe Judge.

1. In speciall favour as a gracious Father in Christ he heareth his faithfull children, ever subordinating their good to his own glory; not alwayes satisfying their carnall or worldly desires, but alwayes granting their requests as shall be most for his glory and their spirituall and everlasting good: under which conditions our prayers for temporall blessings ought alwayes to be framed, and being so conceived they are ever granted.

2. As a mercifull Creatour the Lord heareth men crying unto him in their extremity: And thus he heareth all sorts of men, but especially the godly: for *he is the saviour*, that is, the preserver, of *all men, but chiefly of the faithfull*, 1. Tim. 4. 10. The godly have a promise of deliverance when they call upon God; Psal. 50. 14, 15. and 145. 19. and 91. 15. and 34. 17, 19. So have not the wicked; Psal. 51. 16. and 18. 41. Yea, in many places, as ye have heard, he threatneth that when they cry unto him in their trouble he will not heare them. The affliction and deliverance of the godly do both turn to their singular good; Rom. 8. 28. and being delivered they glorifie God, consulting with themselves what to render unto the Lord for his benefits, and *taking the cup of salvation*, that is, of thanksgiving for their salvation and deliverance, Psal. 116. 12, 13. The wicked not being bettered by their affliction, are many times delivered according to their desire, the Lord

Lord giving them over as incorrigible: Isa. 1. 9. Jer. 2. 30. and when they are delivered they seek not to glorifie God, nor repent of their sinnes, but return to their vomit, making shew of repentance no longer then the hand of God is upon them: And so both their affliction and deliverance (through their own default) turneth to their ruine. Notwithstanding deliverance out of affliction when men cry unto God is a common benefit, the Lord hearing and delivering men of all sorts as a mercifull Creatour and Preserver, as is testified Psal. 107. where it is often repeated, that divers sorts of men *when they cry unto the Lord in their trouble, he doth deliver them out of their distresse.* But because many are unthankfull, the holy Ghost doth as oft repeat this exclamation, *O that men would therefore praise the Lord for his goodness, and declare the wonders which he doth for the sonnes of men.* For though the Lord doth hate the wicked in respect of their sinnes, and therefore many times doth refuse to heare and to deliver them; yet he loveth them as his creatures, and therefore sometimes as a mercifull Creatour he doth deliver them: And thus he promiseth to heare the cry of the poore, the fatherlesse, and the widow, because he is mercifull, Exod. 22. 23, 27. Psal. 22. 24. And howsoever the cry of men in distresse cannot many times be said to be a prayer, but onely that voice which the extremity of their grief expresseth from them, yet it is *vox creaturae clamantis ad Creatorem*, the voice of the creature crying to the Creatour; and the Lord as a mercifull Creatour heareth the same. So he is said to have heard the cry of the child Ishmael,

Gen. 21. 17. And thus also he heareth the cry of the young ravens, and lions, and of the rest of the creatures, giving them their food in due season, Psal. 147. 9. and 104. 21, 27, 28. and 145. 15. Which I do the rather note for the comfort of the faithfull: For if the Lord doth heare the cry not onely of carnall men but also of those creatures which want reason; yea sometimes of the devil himself, Mark 8. 12. Job 1. and 2. how shall he not heare the cry of his own children?

God heareth the wicked as a severe Judge.

3. As a severe Judge the Lord heareth the wicked, granting unto them temporall things in his wrath; which it were better for them to want. Thus he granted flesh to the impenitent Israelites, & fed them with quails: but while the flesh was between their teeth he struck them with a grievous plague, and they were burned in Kibroth-hattaavah, that is, the graves of lust, Num. 11. 31. So in his anger when they would needs have a king, he granted a king unto them, 1. Sam. 8. 7. Hos. 13. 11. And thus when worldlings, whose hearts are wholly addicted to earthly things, desiring and begging them, the Lord in his anger giveth them over to their own lusts, and satisfieth their desire, giving them their portion in this life, Psal. 17. 14. where they receive their good things, Luke 16. 25. and all the consolation they are to look for, Luke 6. 24. whereas to them that first seek Gods kingdome and his righteousness, he doth not onely give that which principally they seek; but also by way of advantage over and besides he giveth them temporall blessings as shall be most convenient for them.

That God alone is to be called upon.

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So that in spirituall things the wicked are not heard, but the godly. In temporall when he seemeth to denie the request of the godly, he heareth them in speciall mercie, though not *ad voluntatem*, yet *ad utilitatem*, not to their will but profit: and when he seemeth to grant the prayer of the wicked, he heareth them in judgement, *ad voluntatem*, August. ad Probam, Epist. 121. though not *ad utilitatem*, to their will not their profit; *impiis concedens iratus quia piis negat propitius*, granting in his wrath that to the wicked which in his mercy he denieth to the godly.

CHAP. XI.

That God alone is to be called upon.

HAVING spoken of the person which doth invoke, we are now to intreat of the party who is called upon, that is, God. Where we are to shew two things: 1. That God alone is religiously to be called upon; 2. That in our prayers we are so to conceive of God as he hath revealed himself in his word. Both which points are of great moment: for if we do religiously invoke any besides the true God, we commit sacrilegious idolatry; or if we shall conceive of God, either in respect of his nature or of the persons, otherwise then he hath revealed, we shall in stead of the true God worship an idol of our own brain.

That God is to be called upon I have already shewed, and it needeth no further proof. *Call upon me*, saith the Lord, Psal. 50. 15. *When ye pray, say, Our Father*, Luke 11. 2. *The true worshippers shall worship*
E 2 the

the Father, John 4. 23. But that God alone is to be called upon religiously, though it follow upon the former, (for God will be worshipped alone or not at all, *præcept. 1.*) yet it is gainesaid by the Antichristian church, the mother of spiriual fornications, which in this part of Gods worship addeth to him both Angels and Saints departed. For the confutation of which blasphemous error, I will first prove in generall, That God alone is to be called upon; and then particularly, That neither Angels nor Saints are.

1. Reason.

For first, Whomsoever we do religiously invoke, him do we worship and adore: For invocation is a principall part of worship and adoration, as I have shewed, the Lord esteeming the sacrifice of praise and prayer above all outward sacrifices of the law, *Psalm. 50.* But God alone is religiously to be worshipped and adored. For the exhibiting of religious worship unto any that is not God, is idolatrie; such as is religious adoration, invocation by prayer and thanksgiving, reposing our affiance and trust, vows, oathes, sacrifices offered to any creature: *1. Sam. 7. 3. Direct your hearts unto the Lord, & serve him onely. Matth. 4. 10. Then shalt adore the Lord thy God, and him onely shalt thou worship or serve.*

An objection
of the
Rhemists
answered.

Against which allegation they do object, That the words do appropriate not adoration but Divine worship unto God: so that notwithstanding this place, ~~religious~~ *adoration*, may be given to the creature, though ~~religious~~ *Divine worship*, be reserved as peculiar unto God; *Rhem. in Matth. 4. 10.*

For answer of which shifit we must consider what the

the tempter demanded of Christ, vers. 9. *All these things will I give thee, εἰὰν προσκυνήσῃς μοι, if thou shalt fall down and worship me:* which demand our Saviour might have yeilded unto if he had allowed this Popish distinction: But it appeareth by his answer that there is no such difference to be made betwixt λατρεύειν and προσκυνεῖν, that is, between *Divine worship* and *religious adoration*. For he would not προσκυνεῖν, that is, *adore*, the tempter, as he required, because he must λατρεύειν, that is, *worship*, God alone; thereby plainly shewing, that if he did προσκυνεῖν, he should also λατρεύειν. Indeed προσκύνησις or *adoration* may be either civill; which may be performed to creatures, Gen. 23. 7, 12. or religious; and that as well as λατρεία must be reserved as proper to God.

The like distinction they have forged between δουλεία and λατρεία, that is, *Service* and *Worship*: where-
of the former, as they say, may be given to the creatures, the latter onely to God. If by these words they distinguished civill worship from religious, as Augustine doth, they might be born with: For, as he saith, both is *servitus*, *Sed ea servitus qua debetur hominibus, secundum quam precipit Apostolus, SERVOS DOMINIS SUIB SUBDITOS ESSE DEBERE, alio nomine Gracè nuncupari solet, scilicet δουλεία: ea verò servitus qua pertinet ad colendum Deum, dicitur λατρεία:* Both is *Service*: But that service which is due to men, according to which the Apostle commandeth servants to be subject to their masters, in the Greek it is used to be called by another name, to wit, δουλεία, and that service which belongeth to the worship of God is called λατρεία; But when under

The distinction of λατρεία and δουλεία discussed.

De civit. Dei lib. 10. cap. 1.

the name of *δουλεία* they would cloke religious service performed to creatures, they are intolerable. For between *religious service* and *λατρεία* there is no difference: and both *δουλεία* and *λατρεία* are alike in the Scriptures ascribed to God, & both of them used as the translation of the Hebrew עָבַד, Exod. 23. 33. Si

Acts 20. 10.

1. *Thess.* 1. 9.

Rom. 7. 6.

and 12. 11.

Quest. super

Exod. lib. 2.

94.

SERVIERIS DEIS EORUM. *Hic Græcus*, saith S.

Augustine, *δουλεύσῃς habet, non λατρεύσῃς. unde intelligitur quia & δουλεία debetur Deo tanquam Domino,*

λατρεία verò non nisi Deo tanquam Deo: IF THOU

SERVEST THEIR GODS. Here the Greek hath

δουλεύσῃς, not *λατρεύσῃς*: whence it is understood that

δουλεία is due to God as unto our Lord, but *λατρεία* to

none but God as God. Lodovicus Vives in *August.*

De civit. Dei, lib. 10. cap. 1. saith, *Valla docet, λατρείαν*

& δουλείαν idem esse, & utrumque significare Servitutem.

Suidas ait, λατρεία ἐστὶν ἡ ἐνὶ μοδῷ δουλεία, servitus mer-

cenaria. Lev. 23. 7. opus servile dicitur λατρεύειν. 18.

21. De femine tuo non dabis servire τῷ ἀρχόντι, principi:

λατρεύειν, juxta Septuaginta: Valla (saith he) teacheth

us, λατρείαν and δουλείαν to be the same, and that both

do signifie Service. And Suidas saith, that λατρεία is

service for a reward, or mercenarie service. Lev. 23. 7.

a servile work is called λατρεύειν, and chap. 18. 21.

Thou shalt not give any of thy seed to serve the prince

(or, the idole Molech:) which service the Septuagint

expresseth by the word λατρεύειν, Heb. 8. 3. But if a

difference between these words is to be urged, it

will be found that δουλεία is the greater, and λατρεία the

lesse, the former being derived of δούλος, which si-

gnifieth a bond-slave, the latter of λατρεύειν, which si-

gnifieth an hired servant: For Suidas telleth us that

Λατρεία, ἡ

ἐντὶ μοδῷ

δουλεία, Suid

λατρεία.

καταλαβειν δαδολα, that is, *service, for a reward*. And so by this distinction they shall gain thus much, That they give the greater to the creatures, and reserve the lesse for God. Neither can this distinction be applyed to either of these places alledged; 1. Sam. 7. 3. Matth. 4. 10. in both which the vulgar Latine hath *servire*: in the former, *ei que soli servite*, and serve ye him alone; where the Greek also hath *δουλεύειν*: in the latter, *ei que soli servies*, and thou shalt serve him alone.

Secondly, he that is to be called upon is to be believed in: Rom. 10. 14. *How shall they call upon him in whom they have not believed?* God alone and none but God is to be believed in: Psal. 73. 25. *whom have I in heaven but thee?* According to the Creed the object of our faith is God and the Church: but with this difference, that *we believe in God*; but as touching the Church, we do not say that we *believe in it* (for the Church is not God, but *domus Dei*, as Augustine hath observed) but onely that *we believe the holy catholick Church*. Now if we are not to believe in the Church, much lesse in the members thereof, whether they be of the Church militant or triumphant.

Thirdly, no part of Gods glory is to be communicated to any thing else: Isa. 42. 8. *My glorie will I not give to another*. To be a hearer and granter of our requests is a great part of Gods glory: Psal. 65. 3. *O thou that hearest the prayer, to thee shall all flesh come*; and in the conclusion of the Lords prayer; *thine is the glory*, namely of hearing and granting our prayers. And therefore this glory is not to be

communicated to any other: and consequently no other is to be called upon.

4. Reason.

Fourthly, the commandment of Christ is broken if in prayer we call upon any to whom we may not say, *Our Father which art in heaven, hallowed be thy name, thy kingdom come, &c. For thine is the kingdom, &c. When ye pray, say, Our Father, Luke 11. 2.* But without horrible blasphemie we cannot use this form of words to any but onely to God: therefore if we call upon any other we break the commandment of Christ. If the Papists alledge, that in their prayers they usually do say their *Pater noster*, I confesse they do, but in so doing they commit blasphemous idolatry, saying this prayer to the Rood or to the Crosse, which they worship *cultus sanctorum*, saying with the old idolaters to a piece of wood, *Pater meus es*, Thou art my father, and before the images not onely of men but also of women departed.

Ier. 2. 27.
Thom. part.
3. quasi. 25.
art. 4.
5. Reason.

Heb. 11. 6.
Rom. 14. 23.

Fifthly, all acceptable prayers are made in faith that they are accepted, and in hope that they shall be granted: *For without faith it is impossible to please God, and what is not of faith is sinne:* and prayer which is made without hope is in vain. But those prayers that are made to God, and they onely, are made in faith and hope: In faith, because God hath commanded us to call upon him, and hath promised to heare us: In hope, because God to whom we pray is omnipresent, and therefore is acquainted with our wants, and secret desires, *Psal. 38.* he is omnipotent, and therefore able to do for us exceedingly above all that we can ask or think, *Ephes. 3. 20.* and for his bounty and goodnesse more ready

ready to heare and to grant then we are to ask, Isa.
65. 24. On the other side, prayers made to crea-
tures are made neither in faith: For there is no war-
rant in the Scripture for such a prayer, no doctrine
which teacheth it, no precept that injoyneth it, no
promise to confirm it, no example to commend it.
And this is confessed by Eckius, viz. That neither
it is warranted or taught in the Old Testament, be-
cause the people were prone to idolatry, and the fa-
thers deceased were in Limbo; nor in the New, lest
the Gentiles should return to their old idolatry, and
lest the Apostles should seem to direct Christians to
invoke them after their decease. And therefore
by their own confession no testimony of Scripture
can be alledged to this purpose. Neither can such
prayer be made in hope: because none but God is
either omniscient or omnipresent to know the wants
or heare the desires of men in all places calling up-
on them, nor omnipotent to grant their desires.
Hereunto may be added the testimonies of the Fa-
thers: Origen *Contra Celsum*, lib. 8. *Solus adorandus*
est Deus, God onely is to be worshipped. Busebius,
De preparat. Evang. 4. 3. *Solum Deum adorare didi-*
cimus, We have learned to worship God onely. Na-
zianzen, *De Spir. sancto*, lib. 3. *Ad monendum, ut eum solum*,
adoramus, nisi eum, If it be to be adored, why is it not to be
worshipped? if it be to be worshipped, how is it not God?
Ambrose, *De Spiritu*, lib. 3. 12. *Neque adorandum*
quicquam prater Deum legimus, We do not reade of
any thing which ought to be worshipped except
God alone. Cyrill, *Thestur.* lib. 2. 1. *Una natura Dei-*
tatis est quam solummodo adorare oportet, There is one
nature

That we ought not to invoke any creature.

nature of the Deitie which alone ought to be worshipped.

CHAP. XII.

That we ought not to invoke any creature.

THUS have I shewed in generall, That no creature is to be called upon. Now more specially, That neither Angels nor Saints. Civil honour indeed is due to both, as to our fellow-citizens of the same city: but religious honour done to either is idolatry.

That Angels
ought not to
be worship-
ped.

1. Reason.

First, for Angels. Our fellow-servants are not to be adored of us: Angels are our fellow-servants, being *ministering spirits sent forth into the ministry for their sake that shall be heirs of salvation*. Heb. 1. 14. And by this reason the angel, Revel. 19. 10. and 22. 19. dissuadeth S. John from adoring him, and in both places appropriateth *adoration*, to God. Likewise the Apostle admonisheth the Colossians, chap. 2. 18. *to take heed that none bereave them of their prize (which is their salvation) under shew of humilitie* (as the Papists do, as though it were too much boldnesse to go directly to Christ) commend- ing unto them *the worshipping of angels*: whereunto those countreys of Phrygia were very much addicted, as Theodoret sheweth in Col. 2. And therefore it was decreed in the council of Laodicea, the mother-citie of those parts, that no man should pray unto angels.

Vide Am-
bros. in Rom.
1. pag. 177.

2. Reason.

Moreover, he that is the authour and fountain of all good things, and is onely able of himself to help

us,

us, he is to be invocated, and not those who being but his instruments are not able to help us otherwise then he appointeth. But God is the authour and fountain of all good, James 1. 17. *Our onely help and refuge*, Psal. 46. 1. and 124. 8. The angels are but his instruments, who neither can nor will help us further then God himself appointeth.

Objection out of Jos. 5. 13. and Judg. 13. 20. That *Object.*
Joshua and the parents of Samson worshipped the angels which appeared unto them.

He that appeared unto them was not a created angel, but the Angel of the great covenant, the second Person in Trinity, who oftentimes in assumed forms appeared to the Patriarchs. He that appeared to Joshua calleth himself *the Prince of the Lords armies*, Jos. 5. 14. and 6. 2. he is called *the Lord*. He which appeared to Samsons parents being demanded his name, said *it is Wonderfull*, which is the name of Christ, Isa. 9. 6. And such was their opinion of him, for Manoah calleth him God, and his wife termeth him *Jehovah*.

Answ.

Now that Saints are not to be prayed unto it shall appear by these reasons:

That Saints departed ought not to be invocated.

I. To them which neither heare us nor know us, prayer is made in vain: But the Saints departed neither heare us nor know us. That they do not heare us it is manifest. For what is it which they do heare? the voice of the mouth or the speech of the heart? If the voice of the mouth, then the voice which moveth the aire for a small distance and so vanisheth, shall not onely pierce all the regions of the aire but the heavens also, where the aire, which is the

1. Reason.

medium,

That Angels and Saints are not to be invocated.

medium, ceaseth. If the speech of the heart; then are they *revelatores*, the searchers of the heart; and therefore gods: for it is a property peculiar to the Lord, 1. Kings 8. 39. Jer. 17. 9. Acts 1. 24. That they know us not it is testified by Isaiah, chap. 63. 16. *Abraham is ignorant of us, and Israel knoweth us not: Eccles 9. 5.*

1. Exception
of the Pa-
pists.

The glasse
of the Tri-
nity forged.

The Papists except, First, That the Saints having the blessed vision of God, they do see in *speculo Trinitatis* the things done in earth. By which reason they should know all things which God himself doth know, neither should the day of judgement be hid from them. But this glasse is a forgerie of their own brain: For if they say it is the essence of the whole Deitie, then is it most simple and unvariable; if the glory or splendour of God whereby he enlighteneth the place of the blessed, it will no more follow that they beholding this light should see those things which God beholdeth, then that he which looketh on the sunne should see all that the sunne shineth upon.

A second
pretence of
the Papists
answered.

Secondly, That God acquainteth them with our prayers made to them, which they understanding become intercessours for us unto God. But what a foolish circumstance is this? They will not have us go directly unto God or our Saviour, but (as in Princes courts) to some that are neare unto them, that they may mediate our cause; and in the upshot, we cannot go directly unto them, I mean the Saints, but God himself must be saide to be a mediator between us and them, to acquaint them with our prayers, that so they may pray unto him for us.

Thirdly,

Thirdly, That they do not worship the Saints as gods, but as the friends of God. As if a woman taken in adultery should alledge for her self, that she loved the adulterer not as her husband but as her husbands friend. For religious worship doth as properly belong unto God as conjugall love unto the husband. But do not they give Divine worship to the Saints whom they invoke, preferibing thereby unto them omnipresence, omniscience, omnipotencie, and thereby also professing themselves to repose their trust in them? For when they pray to Saints departed, do they speak unto them as present or as absent? If as to present, they being in heaven & they on the earth disperfed in many places & countreys, then they ascribe unto them omnipresence; if as to absent, they ascribe to them omniscience; Both which are blasphemous. Besides, when they invoke they ascribe omnipotencie to them, and therefore repose their trust in them: But God alone is to be trusted in, because he alone is omnipotent; and *cursed is he that trusteth in man*, Jer. 17.5.

A third pretense avoided.

II. Again, mere men are not religiously to be adored: It is Peters reason, Acts 10.26, and Pauls, Acts 14.15. If Christ himself had been but a mere man or a creature, though a god by creation, yet ought not he religiously to be adored; and much lesse the Saints, who are but the servants of Christ. Therefore the ancient Fathers termed the Arians (who supposed Christ to be God by creation, and yet worshipped him) idolaters; and the Nestorians likewise, who supposed the humanitie of Christ to be a distinct person from the Some of God.

2. Reason.

III. To

That Saints departed are not to be prayed unto.

3. Reason.

III. To leave God, who hath commanded us to call upon him; and hath promised to heare us, and is most willing and onely able to help us, and to run to the Saints, who neither have commanded us, as having no such authoritie, nor have promised to heare and help us, as having no such power, yea are so farre from hearing and helping that they neither know us nor our desires, and so farre from commanding us to call upon them as they have forbidden us so to do, and alwayes directed us to call upon God, Acts 10. 26. and 14. 15. is a thing in-religion impious and in reason absurd.

4. Reason.

IV. To call upon Saints is a thing most injurious unto God and Christ our Saviour: derogatorie from the glory of God, as though they were either more ready to heare, or more willing or more able to help us, or that we had more confidence in their love then in the mercies of God and intercession of Christ our Saviour.

Object.

But it is lawfull to intreat the Saints upon earth to pray for us; why then may we not desire the Saints in heaven much more to pray to God for us?

Answer. 1.

To intreat the Saints living on earth to pray for us hath warrant in the Scriptures, as having been a dutie injoynd by God, Gen. 20. 7. Job 42. 8. Jam. 5. 14, 16. and also practiced by the faithfull, Rom. 5. 30. Ephes. 6. 19. But praying to Saints departed hath no warrant in the Scriptures, as the Papiſts themselves are forced to confesse. Nay, it is directly forbidden; and those which do it commit two evils, forsaking God *the fountain of living waters,* and digging out to themselves cisterns, broken cisterns
that

That Saints departed are not to be prayed unto.

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that can hold no water, Jer. 2. 13. They worship the creature *mag. tov xnoasla*, Rom. 1. 25. *praserito Creatore*, passing by the Creatour, *ut Hilarius interpretatur De Trinitate lib. 12.*

2. The Saints living with us are acquainted with our persons and our wants, and therefore may pray in particular for us, and so cannot the Saints departed.

3. The request made in this behalf to the faithful living is a civil intreaty of a Christian duty, but as it is made to the Saints departed, it is a religious invocation of them to do that for us which is the peculiar office of the Mediatour. Neither do they onely intreat the Saints to pray for us, and desire God that for the merits & intercession of the Saints he would grant their desires, which is to give the office of Christ to them: But also they desire the Saints themselves to bestow upon them such blessings as they desire both spirituall and temporall, and to avert from them such evils as they fear. Wherein the Papists have made the Saints to succeed the heathen gods, ascribing unto them their severall offices and functions, insomuch that there is no countrey, citie, or town, but hath certain Saints to patronize them, as the heathen had their *tutelares deos*: no trade or occupation which hath not a peculiar Saint; no kind of cattel or tame fowl which have not their patrones; no kind of disease but some Saint or other is called upon for the curing thereof, as the *dii averrunci*, or *averruncus*, among the heathen: So that if there were no other fault in Popery, their idolatry were sufficient cause of separation from them.

But

Object.

But the Saints departed do pray for us, therefore we ought to pray unto them.

Answ.

It may well be supposed that the Saints departed do pray in common for the faithfull upon the earth, as fellow-members of the same bodie. But they are not acquainted with particular persons, or their particular wants or desires; or if they were, yet it would not follow that we should pray to them; no more then we are bound to invoke religiously the Saints upon earth, whom we know according to their dutie do pray for us. *August. contra Faust. Manich., lib. 20. c. 21. Colimus martyres eo cultu dilectionis & societatis quo & in hac vita coluntur sancti homines.* We worship the martyrs with that worship of love and societie with which even in this life holy men are worshipped. Notwithstanding the Papists think this consequence to be so strong, as they take it for granted, that if the Saints make intercession for us we must pray to them: Infomuch that Bellarmine when he would prove against our King, That invocation of Saints was taught by the ancient Fathers, in stead of that he proveth ridiculously the intercession of Saints for us.

In Apolog.

CHAP. XIII.

That we must conceive of God in prayer as he hath revealed himself in his word.

Seeing then the Lord alone is to be called upon religiously, it remaineth that we consider how we are to conceive of God when we do call upon him; viz. not according to the fancies of our own brain,

brain, but as he hath revealed himself in his word; both in respect of the Divine nature and also the Divine persons. In respect of his nature, that he is a spirit invisible and incomprehensible, omnipotent and infinite, most holy, wise, just and mercifull, &c. And in regard of the Divine persons, that Being a God in essence & substance one and indivisible, he is notwithstanding distinguished into three persons, the Father, the Sonne, and the holy Ghost, who as they be not in nature disjoyned, so are they not to be severed in their worship, but the Unitie in Trinitie and Trinitie in Unitie is to be worshipped and adored.

Whosoever therefore in respect of Gods nature Rom. 1.23. Psal. 106.22. do circumscribe God, worshipping him under any form, whether outwardly expressed or inwardly conceived, as namely in the form of an old man, &c. in stead of the true God they do worship an idol. Such was the erroneous conceit of the Anthropomorphites, and such is the superstitious worship of the Papists at this day. Likewise in respect of the persons, whosoever shall call upon God as not distinguished into three persons, howsoever they may profess that they invoke one onely true God maker of heaven and earth, yet they do not worship the true God but an idol: for the true God is the Father, the Sonne, and holy Ghost. Forasmuch therefore as the Jews and Turkes do not worship the Trinity, they are not worshippers of the true God; but as our Saviour said of the Samaritanes, *They worship they know not what*, John 4. not acknowledging the true God, nor Jesus Christ whom he hath sent: John 5.23. He

that honoureth not the Sonne honoureth not the Father, and, Whosoever denieth the Sonne hath not the Father, 1. John 2. 23.

Whether it
be lawfull
to direct our
prayers unto
any one per-
son in the
Trinitie.

Here therefore it may be demanded, That seeing we are to worship the holy Trinitie, whether it be lawfull to direct our prayers to some one person, as to the Father, to the Sonne, or to the holy Ghost.

He that acknowledgeth the Trinitie, when in his prayers he nameth one onely person, he doth not exclude the other persons but rather includeth thē. For in every person or supposite that is named the Divine nature is presupposed: so that when the Father is nominated, Christ and so the holy Ghost is the same God which is invocated; and therefore as there is one essence of all the persons so one worship.

Whether
Christ as
Mediatour
is to be in-
vocated.

Furthermore, concerning our Saviour Christ it may also be demanded, That seeing God is the onely object of religious invocation, whether he being the mediatour between God and man is to be invocated: and if he be, how and in what respect we are to call upon him.

That he is to be called upon as our Lord and Saviour, in whose name we are baptized, in whom we believe and trust, there is no doubt: *All men must honour him as they honour the Father*, John 5. 23. and, *All the angels must adore him*, Heb. 1. 6. and, *to his name must every knee bow*, Phil. 2. 10. Examples: Stephen, Acts 7. 59. Thomas, John 20. 28. the Apostles, Luke 24. 52.

That we
must worship
Christ in his

But all the question is, Whether we are to call upon Christ as God alone, or as man alone, or as both

both God and man. Since our Saviour Christ was incarnate and did personally and inseparably unite unto himself the humane nature, his whole person as he is ~~divisus~~ or Immanuel, God manifested in the flesh, isto be worshipped by one and the same act of invocation and worship, without separation or division. The Papists have found out a peculiar worship for the humanitie of Christ, and for the blessed Virgin, which they call *ὑπερσουλεία*. But the humanitie of Christ, as it doth not subsist of it self, so are we not severally to worship it with Nestorius, but the whole person both God and man: But yet so as that our prayer be not directed to the humanity, which is a creature, but to the Sonne of God having assumed and united unto himself the humane nature. So saith Cyrill, *Non igitur tanquam hominem adoramus Emmanuelem: Absit. Deliramentum enim hoc esset, & deceptio ac error. In hoc enim nihil differremus ab his qui creaturam colunt ultra Conditorem & Factorem*: that is, We do not therefore worship our Emmanuél as man alone: God forbid. For this were a dotage, a false conceit and errour: neither should we in this differ from those which worship the creature more then their Creatour and Maker.

*Ad Theodos.
De reit. fide.*

To conclude this second point. Whereas the whole world almost is overflown with idolatry, as with an univerfall deluge, the Paganes invocating a multitude of false gods; the Jews and Turks worshipping one God, but not in the Trinitie of persons, nor acknowledging Jesus Christ; the Papists (which call themselves the Catholick Church) invocating besides the true God a multitude of angels

and Saints, images, the crosse and Eucharist, and in their prayers representing the invisible and incomprehensible God in a visible form: notwithstanding God in his great mercy hath taken us who professe the reformed religion into the ark of his Church, teaching us by his word and spirit to call upon him the true God in the name of Christ his Sonne, himself also being near unto us, as he was to the Church of Israel, in all that we call upon him for, Deut. 4. 7.

CHAP. XIII.

*That Christ alone is the Mediatour of intercession
as well as redemption.*

HAVING spoken of the subject of invocation, *viz.* Men; and the object, *viz.* God: we are now in the third place to enquire, how it cometh to passe that man being stained and polluted with sinne, and by reason thereof an enemy to God, should have any access unto God, or be admitted to any speech with him, who is most just and terrible, a consuming fire, & hating all iniquitie with perfect hatred. Indeed it must be confessed, that sinne maketh a separation between God and man, and that both we are unworthy in our selves to appear before God, and our prayers also by reason of our manifold wants and corruptions unworthy to be offered unto him. And therefore of necessitie a mediatour was to come between God and man, who reconciling us unto God, and covering our imperfections, might make both our persons and our prayers acceptable unto

unto God. And for as much as it was needfull that the justice of God should be satisfied in the same nature wherein he had been offended, neither could obedience be performed to the law given to man, nor the punishment due to the finnes of man be satisfied but by man, neither could the righteousness be meritorious for all; nor the price of ransome sufficient, if the person which should perform both were not God. It was likewise needfull that the mediatour who should reconcile us unto God and make us and our prayers acceptable unto him should be both God and man: therefore God in his unspeakable mercy hath appointed and given his onely begotten Sonne to be our Mediatour, Advocate and Intercessour, who having assumed our nature should therein satisfy his justice and appease his wrath, and having performed perfect obedience for us, and given himself a ransome for our finnes, should ascend into heaven, and there sitting at the right hand of the Father should make intercession for us, that both the persons of such as believe in him and their prayers which call upon God in his name should be accepted of him.

But as in the former points we were forced to prove two things, not onely that God is to be invoked, but that he alone is to be called upon, and not Saints and Angels; so in this we are by the like superstition of the Papists compelled to demonstrate two things: first, that Christ is the onely Mediatour of intercession; and secondly, that we are alwayes to call upon God in his name. For as they invoke others besides God, and so are indeed worshippers

1. Tim. 1. 5.

The Papists
make two
sorts of me-
diatours.

of more gods, so have they appointed other mediators and intercessours besides Christ. And the reason is alike in both. But the Apostle teacheth us, *That as there is but one God, so there is but one Mediatour between God and man, the man Christ.*

The Papists make two sorts of mediators, the one of redemption, the other of intercession; and they do confesse in word that Christ is the onely Mediatour of redemption, but of intercession they adjoyn other mediators unto him, viz. the Saints departed.

Here therefore I will shew two things: 1. That they seem to acknowledge other mediators of redemption, and so in deed overthrow that which in word they confesse; 2. That none can be mediator of intercession who is not also of redemption. For as touching the first, in many of their authorized prayers they desire God to have mercie on them in forgiving their sinnes, and in giving unto them good things as well spirituall as temporall for the meries and intercession of the Saints; and so plainly thrust the Saints into the office of Christ. And not onely so, but they invoke also the Saints as they do Christ to bestow good things upon them, and to avert evil from them, substituting them, as I have shewed before, into the room of the tutelargods of the heathen.

But let us see whether there be any mediators of intercession who are not also of redemption. We denie not but that in a large sense they may be called mediators and intercessours who are *medii inter*, namely between God and man. So Moses is

is termed *intercessor*, Gal. 3. 19. Deut. 5. 5. and 27. 31. Pastours likewise and preachers, who are both the mouth of God to the people in preaching and of the people to God in prayer: But they are not in that sense intercessours as we acknowledge Christ, and the Papists do esteem the Saints, that we for their merits & intercession should hope to be heard. In like manner the Saints upon earth, who in mutual charity do pray and make intercession one for another, as they are required 1. Tim. 2. 1. Jam. 5. 15, 16. may be called intercessours, but such as whose intercession dependeth wholly upon the intercession of Christ, and whose prayers are alwayes made in his name.

Why then may not the Saints in heaven be esteemed intercessours?

For the intercession of Saints departed there is no testimonie of Scripture. It is not to be doubted but that they do use to invoke the name of God by praise and thanksgiving, bearing a part (as it were) in the quire of Angels. And it is not unlikely but that they pray for that which is wanting unto them whilest their bodies sleep in the dust, that is, their full redemption, that the number of the elect being accomplished, the Lord would hasten the second coming of Christ for their full redemption. In which prayer also they pray for us, as we also do for them, and in regard thereof we are as well intercessours for them as they for us. It is also probable, that they being members of the same mysticall bodie, indued with perfect charitie, do in generall pray for their fellow-members upon earth. But that in

Ans.

How the Saints in heaven may be said to pray, and for what.

particular they pray for any of us it is improbable, because they know not our persons, nor heare our prayers, nor understand our particular wants: or if they did, yet would it not follow that either we should pray to them, as I have shewed before, or that we should desire the Lord for their merits and intercessions to grant our desires. Neither is it to be doubted, but what praises or prayers they utter unto God, they offer them onely in the name and mediation of Christ, desiring that for his merits and intercession their invocation may be accepted.

*Contra Epist.
Parmen. lib.
2. cap. 8.*

And in this sense Christ alone is the Mediatour of intercession. So Augustine speaking of those words of S. John, 1. Epist. 2. 1. saith, John doth not say, You have an advocate, for so should he separate himself from sinners: nor doth he say, You have me for a mediatur (as Parmenianus in a certain place maketh the Bishop a mediatur between God and the people) for then what good and faithfull Christian could indure him: who would look upon him as an Apostle of Christ and not as Antichrist. And again, All Christians do mutually commend themselves unto God in their prayers: *pro quo autem nulus interpellat sed ipse pro omnibus, hic unus verusque mediator est*: that is, but for whom none intercedeth but he for all, he alone is the true Mediatour.

Now that Christ is the onely Mediatour of intercession as well as of redemption it is evident, because these being the two parts of his mediation, and not two sorts of Mediatours, the latter of intercession dependeth on the other of redemption, as being the representation of it unto God, and the application thereof

thereof to the faithfull: the dignitie, I say, efficacy and vertue of his intercession dependeth on the merits of redemption. For had Christ not been the Mediatour of redemption he could not have been the Mediatour of intercession. For when it is said that Christ maketh intercession for us in heaven, we are not thus to understand it, that he falleth down upon his knees and prayeth to God for us (John 16. 26. *I say not unto you that I will pray the Father for you*) but that sitting at the right hand of his Father he representeth his own merits unto him, and offereth the prayers of the faithfull unto God perfumed with the odours of his own sacrifice, as he is described, Revel. 8. 3, 4. *So Anselme in Rom. 8. Unigenitum Filium pro hominibus interpellare, est apud coeternum Patrem seipsum hominem demonstrare*: The onely begotten Sonne is said to make intercession for men, when he sheweth himself man before his coeternall Father. And the Apostle describeth his intercession to be, *ἡμεῖς ἵσταμεν τὸν προστάτην ὃν οὐ ὁμοῖον ἡμῶν*: his appearing in the presence of God for us, Heb. 9. 24.

The holy Ghost therefore joyneth both the parts together, 1. Tim. 2. 5. where speaking professedly of prayers, and saying that Christ is the onely Mediatour between God and man, he addeth, *who gave himself a ranfome for all*. So 1. John 2. 1, 2. *If any man sinne we have an advocate Christ Jesus the righteous & he is the propitiation for our sins*. He onely is the advocate, because he onely can plead his merits for us. He onely is perfectly & fully just, he onely is the propitiation for our sinnes. And as he is the onely Intercessour because he is the onely Saviour, Acts 4.

The holy Ghost joyneth intercession and redemption both in one.

Christ alone is the Mediatour of Intercession.

12. so is he the perfect Saviour, because he ever liveth to make intercession for us, Heb. 7. 25. For whereas they ordain other intercessours for whose sake they desire to be heard, they do it altogether without warrant of Scriptures, wherein there is no doctrine, no precept, no promise, no example to warrant it: and consequently such prayer cannot be made in faith, neither can it please God. And with what forehead can they take from Christ his office and the honour thereof which he purchased with his blood, and without any warrant from him assigne it to others: as though Christ having for a short time exercised the office of mediation, should to the end of the world have resigned it to his servants. But the holy Ghost teacheth the contrary Heb. 7. 25. that Christ is therefore *able perfectly and fully, in his own person, to save those which by him do come to God, because he liveth ever to make intercession for them.* Yea, the Scripture every where directeth us unto Christ and to no other mediatour, and therefore to no other must we flie, Ephes. 3. 12. Heb. 4. 16. and 7. 19. Christ is the onely way and the onely access to God: Those that leave this way and this access, they have no way nor access to God with hope or comfort, or if any will go to God any other way, instead of a throne of grace they shall find a tribunal of justice and terror, and instead of a mercifull Father a just & terrible Judge. Our Saviour Christ in plain terms saith, John 14. 6. *No man cometh to the Father but by me:* and the Apostle, 1. Timi. 2. 5. *That as there is but one God, so but one Mediatour between God and man, the man Christ, who is both God and man.*

For

Christ alone is the Mediatour of Intercession.

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For as S. Augustine, The Mediatour between God and man ought to have something like to God, something like to man, lest being in both like to men he should be farre from God, or being in both like to God he should be farre from men, and so should be no Mediatour. But Christ alone is both God and man, and therefore he alone is Mediatour.

*Contra Par-
men. lib. 2.
Epist. cap. 8.*

The high Priest in the law was a type of Christ: but the high Priest in type was mediatour both of redemption and expiation in offering sacrifices, and of intercession in making prayers for the people; to which purpose bearing the names of the twelve tribes, he entred into the holy place to make intercession for them, therein representing Christ, who being entred into the heavenly sanctuary maketh intercession for us.

*The high
Priest a type
of Christ.*

But to what purpose do they sit to other mediators: is it because the mediation of Christ is not sufficient: or is it because the Saints are in greater favour with God: or lastly, because the Saints are more favourable to us then our Saviour Christ: If the first, they denie Christ to be a perfect Saviour, which the Apostle affirmeth Heb. 7. 25. If the second, they denie him to be the Sonne of God in whom he is well pleased with the Saints themselves. If the third, they deny him to be their loving and mercifull Saviour, who hath loved us with the greatest love, unto which the love of the Saints being compared is as a little spark to a great flame, or a drop of water to the great sea. He took our nature and infirmities, that he might have compassion on us, Heb. 2. 17, 18. and 4. 15, 16. He graciously inviteth

us

us to come unto him, and who do come he promi-
 feth not to reject, Matth. 11. 28. John 6. 37. Inju-
 rious therefore and blasphemous are they against
 Christ, esteeming him as austere, and seeking to the
 Saints as more propitious; especially when they
 commit the administration of justice to Christ, and
 of mercy to his mother; and therefore appeal from
 the tribunal of his justice to the throne of his mo-
 thers mercy. But besides the horrible superstition
 and idolatry, besides the sacrilegious injurie offered
 unto Christ, besides their own infidelitie and un-
 thankfullnesse towards Christ, it is extreme folly
 and madnesse rather to seek to other mediatours,
 seeing in Christ nothing is wanting which is requi-
 red in a perfect Mediatour. For by his all-sufficient
 merits he hath satisfied the justice of God, so that
 for his merits we may trust to be heard: He is in
 highest favour with God, in whom the Lord graci-
 ously accepteth whomsoever he loveth; & therefore
 we may be bold to pray that for his sake we may be
 heard: He heareth our prayers & is acquainted with
 our persons and wants, and he is most gracious and
 favourable in commending our suits unto God: He
 hath commanded us to call upon God in his name,
 and hath promised that we shall obtain: Whereas
 the Saints have no merits to plead for themselves,
 and much lesse for others, but those of Christ. In
 Christ they are loved and graciously accepted.
 They heare not our prayers, neither are acquainted
 with our persons or wants; and all the love they
 have is but a small reflexion of the beams of Christs
 love shed abroad in their hearts by the holy Ghost:
 neither

That we must pray onely in the name of Christ.

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neither have they either by commandment or promise moved us to seek to their mediation, but alwayes have directed us unto Christ.

If it be objected, That for Abrahams or Davids sake the Lord is said or requested to do something; In these examples not the merits of those Saints, but the covenant of grace which the Lord made with them is interposed. If they plead antiquitie for their using the mediation of Saints, the first that brought in this superstition into the East-churches was Petrus Cirapheus the heretick, about the yeare 500, and in the West Gregory about the yeare 600.

The Scriptures in this case give us the like counsel to that which was given to Themistocles: For having occasion to use the favour of Admetus the King of the Molossi, who was offended with him, he asked counsel of the Queen how he might obtain the Kings favour; and being instructed by her, when the King returned from the Temple, held the Kings sonne between his arms, as desiring that for his sake he would receive him into favour, by which means the King was pacified towards him.

CHAP. XV.

That we must pray onely in the name of Christ.

BUT to leave them. For our own instruction we are to learn, that we are alwayes to call upon God in the name of Christ. Now they are said to pray in the name of Christ, who believing in him and reposing their affiance in the merits and intercession of Christ, do desire the Lord that not respecting

That we must pray onely in the name of Christ.

specting their own unworthinesse or demerits, he would be pleased to heare them for Christs sake, and for his merits and intercession accept of their prayers.

The which includeth two things: 1. A desire that for Christs sake we may be heard. 2. A belief that for Christs sake we shall be heard. Of the desire we are here to speak; of the belief or faith afterwards.

That we are thus to pray in the name of Christ, is proved, 1. by the commandment of Christ, John 16.24. 2. by his promise, John 16.23. and 14. 13, 14. 3. by his prediction, John 16.26. 4. by the practice of the faithfull not onely since the ascension of Christ, who have alwayes used to conclude their prayers with this clause, *per Dominum nostrum Jesum Christum*, through our Lord Jesus Christ; but also before the incarnation, Dan.9. 17. *for the Lords sake.*

And this was diversly figured in the law. For 1. Whereas by the propitiatory which covered the ark Christ was represented, therefore the faithfull when they were to pray turned their face towards the place where the ark remained.

2. Hereunto tended their sacrifices, which were a figure of Christs sacrifice, that for the merit thereof the prayers of them which did offer the sacrifice might be accepted.

3. Thirdly, as the high Priest once a yeare entered the sanctuary, bearing on his shoulders the names and on his breast twelve stones the tokens of the twelve tribes, prayed for the people, who stood
in

in the courts of the house: even so Christ being entered into the heavenly sanctuary maketh intercession for us, Heb. 10.19. Apoc.8.3,4. Therefore as Augustine saith, If you require a priest, he is above the heavens, where he maketh intercession for thee who in earth died for thee. He is the onely way by whom we have access unto God, John 14.6. he is the onely Mediatour by whom we have *access with boldnesse*, Ephes. 3. 12. he alone in whom God is well pleased with us, and appeased towards us, Rom.3.25. so that coming in his name, neither the sense of the dreadfull majestie of God, nor the conscience of our own unworthinesse shall dismay us. He is the altar, Heb. 13. 10. on which the sacrifice of our prayer or praise being offered is thereby sanctified, vers. 15. He is, as Ambrose saith, our mouth by which we speak unto the Father, our eye by whom we see the Father, our right hand by which we offer our selves to the Father, without whose intercession neither we nor the Saints have ought to do with God. And herein especially the prayers of true Christians do differ from the prayers of others, that we call upon God in the name and mediation of Christ alone.

The use of all is, Heb.4.16. and 10.19. that seeing we have such an high Priest who maketh intercession for us, that we should with boldnesse and assurance of faith offer up our prayers unto God: For 1. the *Spirit of Christ helpeth our infirmities*, Rom. 8.26. 2. God the Father justifieth and accepteth of us in Christ, v.33. *Who therefore shall lay any thing to our charge?* who can condemn us seeing Christ died for

for our finnes and rose again for our justification, and now sitteth at the right hand of God making intercession for us, v. 34. and with the odours of his own sacrifice perfumeth our prayers, making them acceptable unto God, Revel. 8. 3, 4.

CHAP. XVI.

Of the manner how we are to call upon God.

1. In respect
of the soul,
in truth and
uprightnesse
of heart.

IN the fourth place we are to intreat of the manner how we are to call upon God. The manner is set down Rom. 8. 27. *according to God*, that is, as S. John speaketh, according to the will of God, 1. John 5. 14. So I said in the definition, That invocation is a religious speech of the faithfull made unto God in the name of Christ according to the will of God: where by the will of God we are to understand, not his secret will and counsel which we know not, but his will revealed in his word. Prayer is therefore made according to the will of God, when in our prayer those things are performed which God in his word prescribeth to be performed in prayer.

This and the former point are of great moment: for when a man prayeth and is not heard, it is, as Bernard saith, because *aut prater verbum petis, aut propter verbum non petis*, that is, because thou prayest either beside the word or not for the word; whereas on the other side we have this confidence in him, that if we ask any thing according to his will he heareth us, 1. John 5. 14, 15.

Now for the manner of prayer there are duties to be

be performed not onely in the action it self, but also out of the action, that is to say, both before and after. In the action of invocation the duties respecting the manner belong either to the internall form or externall. The former are the inward duties of the soul, the latter the outward speech and gesture of the bodie.

Unto the speech referre $\left\{ \begin{array}{l} \text{words} \\ \text{voice.} \end{array} \right. \left\{ \begin{array}{l} \text{quantitie.} \\ \text{qualitie.} \end{array} \right.$

In the soul we are to consider what is required first in generall, and then in particular. In generall it is required that our invocation be a speech of the soul: and therefore as I said in the beginning, some define prayer that it is *communio animæ cum deo*, that is, the communication of the soul with God: Others, that it is *ascentus animæ ad deum*, that is, the ascending of the mind unto God. David expresseth his prayer to be a lifting up of his soul unto God, Psal. 25. 1. and 86. 4. and elsewhere he calleth it a pouring forth of the soul before the Lord, as Anna also speaketh, 1. Sam. 1. 15: So that true prayer is not the lifting up of the voice, of the eyes, or hands alone, but a lifting up of the heart with the hands unto God that is in the heavens, Lam. 3. 41. To the same purpose in the Scriptures we are directed to pray in the heart, Col. 3. 16. and in the spirit, that is, the soul, Ephes. 6. 18. to pray with the whole heart, Psal. 111. 1. that is, with an upright heart, Psal. 119. 7. with unfeigned lips, Psal. 17. 1. in truth, that is, in sinceritie and uprightness of heart, Psal. 145. 18.

That our prayer must be the speech of the soul.

Psal. 62. 8.

The necessity
of praying in
truth proved
by divers
reasons.

Ephes. 6.6.

The necessitie of this praying in truth appeareth,
1. By testimonie of our Saviour Christ, John 4. 24. *God is a spirit, and they that worship him must worship him in spirit and truth:* 2. By all those testimonies even now cited, wherein we are stirred up to lift up our hearts and to poure forth our souls, &c. 3. If the Apostle require servants to perform their duties to their masters *ὡς κυρίῳ*, as unto the Lord; how much more is it our duty to the Lord himself to perform our service from our hearts? 4. The uprightness and sinceritie of the heart is the soundnesse of all our worship and service of God, without which it is hypocrisie: therefore David professeth that he would call upon God with an upright heart, Psal. 119. 7. and with lips unfeigned, Psal. 17. 1. and to the same purpose we are exhorted to seek the Lord with an upright heart, Deut. 4. 29. Jer. 29. 13. 5. The promise of hearing our prayer is restrained to this praying in truth: Psal. 145. 18. *The Lord is near to all that call upon him, to all that call upon him in truth: for bodily exercise profiteth little,* 1. Tim. 4. 8. and the Lord respecteth especially the voice of the heart. As for those that call upon him with their lips and not with their hearts, the Lord abhorreth their prayer, and taketh himself to be abused by them, and therefore he reproveth them by his Prophet Isaiah, chap. 29. 13. *This people cometh near me with their lips, but their heart is farre from me:* and elsewhere he complaineth of the hypocrites of his people, that when they howled unto him they cried not with their hearts, which he calleth speaking lies, Hof. 7. 13, 14. for what else doth a man but lie when he

he speaketh otherwise then he thinketh: This divorce of the heart and the tongue in all speech, even betwixt men, is detestable: Psal. 12. 2. it is called *speaking with a heart and a heart*: But when men speak so unto God it is ridiculous and impious: ridiculous, because they go about to deceive God, who beholding he heart as well as the tongue, seeth them dance as it were in a net: impious, because it is not to lie unto men but unto God. Both which folly and impietie the Psalmist noteth in the Israelites, Psal. 78. 36. That when the hand of God was upon them slaying divers of them, they sought him and called upon him: neverthelesse *they did flatter*, or go about to deceive him, *with their mouth, and they lied unto him with their tongues, for their heart was not right with him.*

Here therefore two faults are to be avoided: the one, praying with feigned lips, the other, praying with wandring thoughts. He is said to pray with feigned lips whose lips agree not with his heart, nor his words with his desires and thoughts: So saith Beda, *Labiis dolosis orat quis, cum vox oris non convenit voci cordis*; A man prayeth with deceitfull lips, when the voice of the mouth agreeth not with the voice of the heart. This is to pray with an heart and an heart, and thus prayeth every one which asketh that with his mouth which he doth not desire with his heart, and pretendeth that in his prayer which he doth not intend, which promiseth that in his prayer which he meaneth not to perform, or praiseth God for that whereof his conscience doth not acknowledge either God to be the giver or himself the receiver.

ceiver. This is the condition of all impenitent sinners, to play the hypocrites before God in all their prayers concerning spirituall things.

We must learn therefore with David to pray with unfeigned lips, Psal. 17. 1. and to praise God with an upright heart, Psal. 119. 7. For if it be the proper tie of a sound Christian, to speak unto his neighbour *the truth which is in his heart*, Psal. 15. how much more shall we think it to be our dutie when we call upon God who trieth the heart and searcheth the reins, to speak from the ground of our hearts. And if we will not stick to speak dissemblingly unto the Lord, who seeth our thoughts long before, Psal. 139. 2. what hope is there that we will make conscience to speak the truth unto men, who see no further then our mouthes? Let us therefore avoiding this leaven of hypocrisie, which sowreth our prayers, embrace integrity and uprightnesse of heart, setting the Lord before our eyes, and behaving our selves in our prayer as those who sought to approve themselves to him who trieth the heart. Thus seeking the Lord with upright hearts we shall be sure to find him, and calling upon him in truth we shall obtain our desires.

2. We must
not pray with
wandring
thoughts.

The second thing to be avoided is praying with wandring thoughts. Which fault ariseth partly from the suggestions of Satan, who is most buisie to withdraw our minds from this heavenly exercise; partly from our own spirituall sluggishnesse and carnall security; and the worldly vanitie of our minds; whereby it cometh to passe that we behave our selves as those who neither have reverence of the
majesty

•majesty of God to whom we speak, nor sense of those things whereof we speak: For if we considered that we are speaking to the most mighty and glorious God, could we imagine that we ought to think of any thing rather then of that which we speak unto him? Do not men (as it were) gather their wits and cogitations together, so that no part thereof be derived to any thing else, when they do speak before any whom they do reverence? Or if our affections were unfeignedly set upon those heavenly things whereof we speak, would we suffer our cogitations to wander about trifles on the earth? Wherefore as at all other times so especially when we pray we must (as the Wise man adviseth) *above all observations observe and keep our hearts*, Proy. 4. 23. that they wander not from God, (for, as Bernard saith, *nihil corde fugatius*, nothing is more fugitive then the heart) and that with David, 2. Sam. 7. 27. we may find our heart to call upon God. And to the same purpose let us pray, that as at all times so especially in prayer the Lord would *knit our hearts unto him*, Psal. 86. 11. that they go not astray after vanities. Let us resist the suggestions of Satan, let us shake off our own sluggishness, and to that end let us set before us the infinite majesty of God to whom we speak, the excellencie and necessity of those graces for which we pray and give thanks: let us also pray with David, Psal. 141. 3. that the Lord would *set a watch before our mouthes, and keep the doore of our lips*, that neither our mindes go a whoring after vanities, nor our tongues, which should be as the pen of a ready writer, be rash to utter any thing before

That we must not pray with wandring thoughts.

God; and to utter nothing but that which the mind doth indite. And therefore we must take heed that the speech of the mouth do not go before but alwayes follow the conceit of the mind. For many times it cometh to passe, that as the musicians fingers will run over a song which he hath been used to play although his mind be otherwise occupied, so in prayer the tongue will run over that form of words which it hath been used to utter, though the mind be roving about other matters. But this ought not so to be: for howsoever the Schoolmen do not require an actual intention of the mind in prayer, but onely a purpose to pray in the beginning (therein framing their doctrine to their practice, and not their practice to Gods word) yet seeing this kind of prayer proceedeth from the mouth and not from the heart, it is but lip-labour in the sight of God. For as Cyprian saith, *Quæ est enim segnitia abalienari & capi ineptis cogitationibus & profanis cum Deum deprecari quasi sit aliud quid magis debeas cogitare, quàm quod cum Deo loquaris? Quomodo te audiri à Deo postulas, cum teipse non audias? Vis enim Deum memorem tui, cum rogas, cum tu ipse memor tui non sis?* that is, What a negligent sloth is this, to be alienated and carried away with foolish cogitations and profane when thou prayest unto God, as though there were something else which thou oughtest rather to think on then of that whereof thou speakest with God: How dost thou desire that God should heare thee, when as thou dost not heare thy self? For wilt thou have God mindfull of thee when thou askest, seeing thou

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rat. Domini

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art not mindfull of thy self? And so G. Baldwin, *Inter Oriba*
Quomodo se audiri postulat qui seipsum non audit & doxogr. 1399
quid loquatur ignorat? Nunquam enim orare dicitur
qui flexis genibus orat, si vagatione distrahatur. Nihil
igitur aliud cogitare debet animus orantis quam quod
precatur: that is, How doth he desire to be heard
who doth not heare himself, & is ignorant of what
he speaketh? For he cannot be said to pray who
prayeth with bended knees, if he be distracted with
wandring thoughts: and therefore the mind of him
that prayeth ought to think of nothing else then
what is prayed. And likewise Chrysostome, *Sicor* *Tom. 4. Ho*
pore humi prostrato & ore incassum nugante mens totam *mil. 79. 641.*
domum & forum circumeat, quomodo talis dicere pote
rit, quod in conspectu Dei precatus sit? Nam orat in
conspectu Dei totam colligens animam suam & nil habens
cum terra commune, sed in ipsum se transferens calum,
& omnem ex animo pellens humanam cogitationem:
that is, If the bodie lying prostrate upon the ground
and the mouth vainly trifling the mind wandreth
throughout the whole house and market, how can
such a one say that he prayeth in Gods sight? For
he prayeth in the sight of God who recollecteth his
whole soul, that he may have nothing to do with
the earth, but may wholly raise himself into heaven,
and banish all humane cogitations out of his mind.

And to conclude, let the absurditie of the fault it
self, and the grosse abusing of the majestie of God,
breed in us a lothing of this fault and a care to shun
it. For when at any time our minds have wandred
in prayer, let us endeavour to joyn into one speech
the prayer of the mouth and the speech of the heart,

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both

That we must not pray with wandring thoughts.

both which do sound in the eares of the Lord, and then consider whether we would make such a speech. I say not, according to Malachi's rule, to our Prince, but, to any man whom we regard, which we are not abashed to offer unto the Lord.

And thus have you heard the two faults opposed to praying in truth: whereof the former is a note of hypocrites and impenitent sinners, the latter, though a foul fault and carefully to be avoided, yet incident to the children of God: For even in this sense the best of us may complain with David that our heart forsaketh us, Psal. 40. 11. and as Augustine citeth out of Ambrose, *Ipsa in tempore quo elevare mentem paramus, insertis inanibus cogitationibus ad terram plerumque descendimus*: In the very time wherein we endeavour to lift up our minds, vain thoughts being inserted we are for the most part cast down unto earthly things. Wherein if we please our selves and are satisfied with such wandring prayers, as though such wandring thoughts were not to be regarded, as the Schoolmen teach, we also play the hypocrites in our prayers, and speak in vain in the aire without fruit or efficacy; for such a prayer is dead and without life.

But if we come with upright hearts, intending a religious service unto God, though sometimes our devotions be hindered with wandring thoughts, yet if we be grieved for them and pray and strive against them, this infirmity through Gods mercy and intercession of Christ shall not be imputed unto us.

CHAP. XVII.

Of knowledge which is required necessarily in prayer.

THUS much of that which is generally required in the soul: Now let us see what is more particularly required in the mind and in the heart. In the mind two things are required, Knowledge and Faith.

Knowledge 1. Of God to whom we pray, and of his will according to which we are to pray; 2. Of that which we in our invocation do utter in the presence of God. First, there is required knowledge and acknowledgement of the true God, and of Jesus Christ whom he hath sent: otherwise we are subject to the censure of our Saviour given to the Samaritanes, John 4. 22. *You worship you know not what.* First we must know God before we can believe in him, and we must believe in him or else we cannot call upon him, Rom. 10. 14. Therefore David exhorteth his sonne Solomon, 1. Chron. 28. 9. *first to know, then to worship the God of his fathers with a willing mind and an upright heart.* For all worship of God which is not guided by knowledge is mere will-worship and superstition. Neither is that to be accounted religion or pietie which proceedeth from ignorance, as the Papists hold ignorance to be the mother of devotion. But that devotion is blind superstition. Knowledge is as it were the stem which guideth us in the right way of serving God according to his word, without which we wander into will-worship and superstitious inventions. And therefore as of God there is knowledge

First, we must know God.

2. We must
know Gods
will, and
pray accord-
ing unto it.

knowledge required; so also of his will revealed in his word. For we can have no assurance that we shall be heard, unless we pray according to his will, 1. John 5. 14. Neither can we pray according to his will, unless in some measure we do know it, Col. 3. 16.

Secondly, there is required knowledge and understanding of that which we do pray; otherwise we are subject to our Saviours reproof, Matth. 20.

22. *You ask you know not what.* Prayer not understood is the lifting up of the voice; and not of the soul unto God; and a pouring forth of our breath and speaking into the aire, and not a pouring forth of our hearts and souls unto the Lord: for as Augu-

In Psal. 99.

stine saith; Seeing as it is Psal. 89. 16. *Beatus populus qui intelligit jubilationem.* Curramus ergo (saith he) ad hanc beatitudinem, intelligamus jubilationem, non eam sine intellectu fundamus. Quid opus est jubilaré & non intelligere jubilationem? ut vox nostra sola jubilet, & cor non jubilet? *Sonus enim cordis intellectus est:* that is, Blessed is the people which understandeth the joyfull sound. Let us therefore haste (saith he) after this happinesse, let us understand this joyfull sound, and not vent it out without understanding. What use is there of a joyfull sound and not to understand it? that our voice onely should make this joyfull sound, and not our heart? For the sound of the heart is understanding. Wherefore the Apostle, Col. 3. 16. exhorteth us that the word of God dwell in us plentifully in all wisdom, teaching and admonishing our selves in psalmes and hymnes and spirituall songs, singing with grace in our hearts to the Lord,

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Where the Apostle as he doth in generall require in every Christian a plentiful knowledge of the word of God to direct him in his worship of God, so he teacheth us the use of our Psalmes and songs which we sing unto the Lord, to wit, that we and those that heare us may be instructed and edified thereby, which without understanding of that which is said cannot be done, as the Apostle sheweth, 1. Cor. 14. And to the same effect doth the Prophet David exhort us, Psal. 47. 7, 8, *וְכָרְוּ מִשְׁכִּיל*, which words though diversly translated do in every sense require understanding in those that call upon God: whether you read it, *Sing praises every one that hath understanding*, or *sing praises understandingly*, or *with understanding*, or (as *וְכָרְוּ מִשְׁכִּיל* also signifyeth, as appeareth by the titles of divers psalmes) *sing a Psalm (of instruction)* whereby you may (according to the exhortation of the Apostle, Col. 3.) instruct and edifie your selves and others.

Here therefore two sorts of men are condemned: the first of those who pray in an unknown tongue; the second of them who praying in their own tongue do not understand their own prayer.

The former fault is committed in the Church of Rome both in publick and private prayers. And first for publick, the Church of Rome hath ordained that all the publick Divine service in the West-churches should be done in the Latine tongue. And although this their practice be directly repugnant to the word of God, and contrary to common sense and reason, yet they do not onely stiffly retein and maintein it, but also pronounce *Anathema* against him

The doctrine and practice of the church of Rome confuted, who presse prayer in an unknown tongue.

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That prayer ought to be in a known tongue.

him that shall say that the Divine service ought one-ly to be celebrated in the vulgar tongue: and yet this expressly is the doctrine of the Apostle, 1. Cor. 14. From whence I reason thus:

First, That which the Lord by his Apostle hath commanded to be done, that is necessarily to be observed: But the Lord by his Apostle hath commanded that the sacred service should be done in a language known, and not in a strange language unknown to the people. For what he there teacheth he testifieth that they were the commandments of God, v. 37.

But let us heare the Popish shifts used to avoid the force of this testimonie.

The Papists
shifts avoided
which they
use to elude
the Apostles
words,
1. Cor. 14.

1. That the Apostle speaketh not of prayer but of preaching and exhortation, which they confesse are to be made in a known tongue, otherwise that they are unprofitable and edifie not. Why then by the same reason do they not reade the holy Scriptures in a known tongue unto the people, but hide the light of Gods word under the bushel of a strange language? But I answer, That the Apostle speaketh of the whole Divine service of God, the Church as well praying and praying of God, as preaching and prophesying, v. 14, 15, 16, 17.

Object.

2. Yea, but the Apostle speaketh of such as having the gifts of tongues, did pray in a tongue which themselves knew not, and of them he saith, that *in their spirit*, that is, in their affection, *they pray*; but *their mind*, not understanding what they say, is *unfruitfull*, namely to themselves.

Ans.

It is not credible that they which had the gift of tongues

tongues did not understand the language which they spake (though some of the Fathers have so conceived) for that had been an unprofitable gift to them and others. Chrysostome in *1. Cor. 14. Homil. 35.* You will say, Doth the tongue edifie no bodie? Not so. For he that speaketh, saith he, with tongues edifieth himself, *v. 4.* which verily cannot be except he understand what he saith. Neither is it the Apostles *vers. 14.* meaning, that his understanding is unprofitable to himself (as Bellarmine affirmeth) for he saith that he edifieth himself, but to the hearers who understand him not. Neither is it *to pray in the spirit* in that place, to pray in affection without understanding himself: but *to pray in the spirit*, is to pray in the closet of a mans soul, being not understood of others; and *to pray with understanding*, is to pray that others may understand. So the Apostle seemeth to expound the phrase *v. 19.* *In the Church I had rather speak five words with my understanding, than I might reach others also, then ten thousand words in an unknown tongue.*

Secondly, the people of necessitie ought to understand the publick prayers made in the Church: therefore they ought to be made in a language known to them. The antecedent is denied by the Papists under this pretense, Publick prayer is made *Object.* not to the people, but to God for the people, which may be as available for them in an other language as in their own.

If God understood or regarded no language but *Answer.* Latine, there were some shew of reason in this answer: but all tongues are alike known & esteemed of God:

That prayer ought to be made in a known tongue.

God; and he is no acceptor of persons, much lesse of tongues. Again, publick prayer as it is made for the people, so it is the prayer of the congregation; and we shall prove that every one ought to understand his own prayer. The Minister doth pray, but the people ought to concur with him in their prayers, and to give their consent thereunto by saying, *Amen*: which they cannot do if they understand not what is said, v. 16. *Else when thou shalt blesse in the spirit, how shall he which occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?*

But the Papists say, That the Apostle meaneth not every one unlearned in the Laitie, but the clerk of the Church, who supplieth the place of the Laitie. But the words do signifie not him who supplyeth the place or stead, but he that filleth or occupieth the place of the unlearned, that is to say, one of that rank, and so is expounded by the Greek Fathers.

Moreover, why is speech used at all in publick prayer? and why do the people assemble themselves thereunto? For speech is not needfull in respect of God, who searcheth the heart; neither is the presence of the people necessarie at a prayer which is onely made for them: but words in publick prayer are used that the people both might be guided and edified, and also that they might joyn with the speaker and adde their consent, in which respect also their presence, is necessary. So Augustine, *Opus est locutione in publicis precibus, non ut Deus sed ut homines audiant*: Speech is needfull in publick

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publick prayers, not that God but that men may heare.

But that the people ought to understand the publick prayers, I prove, 1. Because, as I have said, it is their prayer, whereunto also they are to give their consent, which the Apostle saith they cannot do unlesse they understand what is spoken, v. 16.

That the people ought to understand publick prayers.

2. Prayer uttered in a language unknown is unprofitable to the congregation, as the Apostle saith; *If I come to you speaking with tongues, what shall I profit you? v. 6. such an one speaketh in the aire, v. 9.* that is, saith the Greek Scholiast, *μὴ τι καὶ ἀνωφελὲς, in vain and unprofitably; &c, his understanding is unprofitable, v. 14.*

So Basil, *Ὅταν ἀγνοῶσι ἡ τοῖς παρῶσι τὰ ῥήματα τῆς προσευχῆς, ἀνεργὰς ἐστὶν ὁ νῦν τῷ προσευχόμενῳ, μὴ δυνάμεως ἀπολαύων, that is, When as the words of the prayer are not understood of those that are present, the understanding is without fruit, so that no man so prayeth with the profit of another.* So Oecumenius; *Ὅταν ἴστωμεν ἡμῶν ἀνωφελὲς, We are not unprofitable unto you.*

Basil. in def. breb. 278.

Thirdly, all things must be done to edification: Which generall the Apostle applyeth to this particular, v. 26. For it is a most true saying of Augustine, *Nemo edificatur audiendo quod non intelligit: No man is edified by hearing that which he doth not understand.*

De Genes. ad litteram, lib. 12. cap. 8.

Fourthly, all things must be done decently and in order, v. 40. But when publick prayers are made in an unknown language, there happeneth much disorder and confusion, like that of Babel. The Minister though he speak Latine is a barbarian to the people, and the people to the Minister, v. 11. *If I know*

know

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know not the meaning of the voyce, I shall be to him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me, not simply, but to me, saith Chrysostome. Hierome truly saith, Omnis sermo qui non intelligitur barbarus iudicatur: All speech not understood is deemed barbarous. So Ovid in banishment,

De Tristib.

lib. 5. eleg. 11.

Barbarus hic ego sum, quia non intelligor ulli,

I am barbarous here, because I am not understood by any. 2. The minister and people meeting to publick prayer use not publick prayer but private, for it is not the place but the congregation that maketh it publick. But the minister praying in an unknown language, his prayer is private, and the people when they do pray at all, betake themselves to their private devotions.

Hereunto adde examples and precedents. For the Patriarchs and Prophets under the law, the Apostles and Primitive Church did alwayes pray in a known tongue. Neither can any sound testimonie or approved example be produced to the contrary for six hundred yeares after Christ. Vitalicus the Pope about the yeare 666, which is the number of the beast whose name is *Leviathan*, is thought to have been the first authour of this ordinance, concerning Divine service to be done in Latine. Origen saith, That every nation in their mother tongue make their prayers unto God and yield him due praises. So Basil, *Epist. 63. ad cler. Neocesar.* And to the examples of the ancient Church we may adde the practice not onely of the reformed Churches, but also of the Ethiopians and Egyptians, Syrians, Armenians, Moscovites, Moravians, and Sclavonians; all

Contra Celsum, lib. 8.

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all which at this day observe the ancient form of praying in their vulgar languages.

De Cyrillo Moraviorum præsule, qui vixit 900, Aeneas Sylvius Hist. Bohem. cap. 13. scribit, Ferunt Cyrillum cum Roma ageret Pontifici supplicasse ut Sclavorum linguâ ejus gentis hominibus quam baptizaverat rem Divinam faciens uti posset. De qua re dum in sacro senatu disputaretur, essentque non pauci qui contradicerent, auditam vocem tanquam de celo in hæc verba missam, OMNIS SPIRITUS LAUDET DOMINUM, Chemnit. Eccl. am. par. 2. 172. d. ET OMNIS LINGUA CONFITEATUR EI. Indèque datum Cyrillo indultum, &c. They report that Cyrill when he was at Rome sued unto the Bishop, that executing Divine service he might use the tongue of the Sclavonians to the men of that nation which he had baptized. About which when they disputed in the sacred senate, and there were many that gain-said it, a voice sent as it were from heaven was heard uttering these words, *Let every spirit praise the Lord, and let every tongue confess unto him.* And so Cyrills suit was granted, &c. And yet will the Papists be counted Catholicks, who in this point, as in many more, go against the practice and doctrine universall of the Primitive Church for six hundred yeares after Christ.

But, say they, the Latine tongue doth better become the majestie of the Divine service, which is diminished in vulgar languages. *Object.*

The commendation of prayer consisteth not in the language, whereof there is no difference to be made in respect of God, but in the sense of the words and devotion of him that prayeth. *Ans.*

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the Apostle speaketh against praying in unknown tongues, is as much verified concerning the Latine tongue, in respect of them which understand it not, as concerning any other.

Object.

Yea, but holy mysteries are not to be communicated to the vulgar, nor precious stones are to be cast unto dogs and hogs.

Answ.

But holy mysteries are to be expounded to the people of God, who may not be compared to dogs or swine, by whom are meant profane persons and scorers of religion.

Object.

But since prayers have been made in vulgar tongues devotion is waxed colder in those parts and religion decayed.

Answ.

Many are made worse by the preaching of the Gospel, and where best means are used, the people if they be not the better are the worse. In respect of them devotion is decayed, but in respect of all sound Christians it flourisheth. Neither was that true devotion or religion which they say by vulgar prayers is decayed, but will-worship and superstition, in which men are usually more fervent then in the profession of the truth. For such is the common hypocrisie of men, that when they think to satisfie the Lord with outward observations, they will be forward in that kind, Micah 6.7.

Of private prayers in an unknown tongue, and the evils thereof.

Now as touching private prayers in an unknown tongue, it is certain that they which so pray do scarcely perform any dutie that is required, or exercise any grace which is to be shewed in prayer. For first, he prayeth without understanding, and therefore not as a man, but rather as an unreasonable

ble creature, as Augustine saith; *Quid hoc sit quod in* In Psal. 118.
Psalmo dicitur, Ab occultis munda me, in- *expof. 2.*
telligere debemus, ut humanâ ratione non quasi avium
voce cantemus: Nam & merula & psittaci & pici &
huiusmodi volucres saepe ab hominibus docentur sonare
quod nesciunt: What this should be which is said in
the Psalme, *Cleanse me from secret sins,* we ought to
understand, that we ought to sing with humane rea-
son, and not (as it were) with the voice of birds:
For even black-birds, parrots, pies, and such like
birds are often taught by men to sound that which
they do not understand. So Cassiod. in Psal. 46. *Ne-*
mo sapienter facit quod non intelligit: No man doth
wisely that which he understandeth not.

2. Neither doth he pray in spirit, but the prayer
not understood is a mere lip-labour. The sound of
the soul is the understanding. Neither is that any
speech of the soul which it doth not understand,
neither can they pray but with continuall wandring
thoughts: For the mind will not attend that which
it doth not understand: or if they do, they do but at-
tend to the words, and not to the matter, which they
do not understand.

3. As he which prayeth before others in a lan-
guage unknown to them, his understanding is unpro-
fitable to them, neither are they edified thereby; so
when a man prayeth in a language which himself
understandeth not, his understanding is unfruitfull
to himself. And as he which praying in an unknown
tongue to others, is to them a barbarian; so he which
prayeth in a tongue which he doth not understand,
is a barbarian to himself.

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4. Neither can he pray with faith that his request shall be granted, when he knoweth not what his request is.

5. What reverence is here shewed to the majestie of God, when men presume to babble before him they know not what? And what conceit have they of God, when they hope by such lip-labour to satisfie for their sinnes and to merit eternall life?

6. How can men either ask with fervencie of spirit or give thanks with alacritie of heart when they do not so much as know whether they pray or give thanks?

7. *Bodily exercise profiteeth little*, 1. Tim. 4. 8. for God respecteth not the mouth but the heart: But this prayer in an unknown tongue is a mere bodily exercise; and so in the church of Rome is usually injoynd to penitents as a penall work.

8. Battologie is to be avoided in prayer, Matth. 6. But this babbling and multiplying of prayers without understanding, especially joyned with numbring of them on their beads, as though by how much the more and longer so much more meritorious and satisfactorie, is most grosse battologie.

I conclude with the Apostle, 1. Cor. 14. 37, 38. *If any man think himself to be a prophet or spirituall, let him acknowledge what the prophet hath written concerning the use of a known tongue in the service of God, to be the commandments of God: But if any, saith he, be ignorant let him be ignorant.*

The like may be said of those who praying in their mother-tongue, do not understand what they say.

say. For the prayer which is made without understanding is also without faith, without feeling, without true devotion: neither is it a lifting up of the mind but of the voyce unto God, and a bare recitall of a set form of words without any inward grace, such as parrots might be taught to make. Wherein many are so grosse that they use the Creed and the ten Commandments for prayers, and recite them with the like devotion as they do the Lords prayer. I deny not but that it is good for the simpler sort to meditate both of the Creed & of the Decalogue, the one containing the summe of that which we are to believe, the other comprising the summe of that which we are to do, & likewise to pray unto God that he would increase our faith in the one and our obedience to the other. But neither of both is to be used as a form of prayer, because in neither we do either ask any thing which we want, or give thanks for that which we have received. Let men therefore which would call upon God, labour for knowledge and understanding. For a prayer of five words (such as was the Publicanes prayer, *Deus, propitius esto mihi peccatori*, God be mercifull unto me a sinner, uttered with understanding is better then a prayer of an houre long not understood.

Prayer unprofitable in our mother-tongue, if we pray not with understanding.

CHAP. XVIII.

Of faith which is required in prayer.

SEcondly, in the mind is required faith. For faith being a perswasion, and therefore called *πιστις*, the proper seat thereof is the mind. Howsoever it is to

Of Faith required generally in prayer.

be granted, that where this sound perswasion and assurance is in the mind, it worketh affiance and hope in the heart, as a proper fruit and necessarie effect thereof. And therefore in the phrase of *believing in* this affiance is implied. For *to believe in God*, is not onely to believe that there is a God, and that he is such an one as he hath revealed himself in his word, but also that he is such an one to me: as that the Father is my Father, &c. and consequently, that therefore I repose my trust and affiance in him.

A double
faith requi-
red in invo-
cation.

In invocation there is a double faith required: The one more generall, apprehending the main promise of the Gospel; whereby we stand righteous before God in Christ, & whereby we are to be perswaded that both we and our prayers are accepted of God in Christ: The other more speciall, apprehending the speciall promises made to our prayers; whereby we are perswaded that our speciall request shall be granted unto us. The former, because it doth generally belong to all invocation, as well thanksgiving as prayer, is now to be intreated of. The other specially belongeth to prayer, and therefore in the speciall doctrine of prayer is to be considered. The former is that perswasion or assurance of the soul, whereby we believing in Christ are in the same measure perswaded of Gods love towards us in Christ, and therefore are encouraged to come with confidence to the throne of grace, not doubting but that both we and our prayers are acceptable unto God in Christ, Heb. 4. 16. And this assurance of faith is grounded partly on the will and love of God, and partly on the merits and intercession of our Saviour Christ.

Christ. On the will of God, 1. in generall, appearing in his commandments injoyning this dutie, and his gracious promises. For if God hath commanded us to call upon him, and hath graciously promised to heare us, why should we doubt but that this our service is acceptable unto him? 1. Theff. 5. 17, 18. *Pray continually; in all things give thanks: for this is the will of God (the acceptable will of God in Christ) concerning you.* But chiefly on the promises of God is our faith to be grounded: Which promises are either generall; and those not onely that he will heare and accept, but also graciously reward this exercise of piety performed to him, Matth. 6. 4. *Godliness hath the promise both of this life and of that which is to come:* or speciall, for the granting of that which we desire, as Gen. 32. 9, 12. Exod. 32. 13. 2. Sam. 7. 27, 28. 1. Chron. 17. 25. Secondly, in particular, that the thing which we either pray or praise be good; as being referred to Gods glory and our good. For if it be not good, we are neither, if we have it not, to desire it, and much lesse to pray for it, nor if we have it to praise God as the authour and giver of it. We must have warrant in Gods word that the thing for which we call upon God be such as God hath promised to give, otherwise our prayer is turned into sinne. And in this sense the Apostle saith, *Let every man be perswaded in his mind: for whatsoever is not of faith is sinne,* Rom. 14. 23.

Likewise our faith must be grounded on the love of God and goodnesse: First, in generall, that is, Psal. 5. 7. his bounty and readinesse to heare and reward all those that call upon him. Heb. 11. 6. *With-*

Of Faith required generally in prayer.

out faith it is impossible to please God: For he that cometh to God must believe that God is, and that he is a rewarder of them that seek him. Rom. 10. 12, 13. The Lord is rich towards all that call upon him. Psal. 86. 5. Thou art plenteous in mercy to all that call upon thee. Isa. 65. 24. Secondly, in particular, to our selves in Christ: John 16. 27. Rom. 8. 32. and 5. 5. and 8. 15, 16. Psal. 55. 16, 17. I will call upon God, & the Lord will save me. Evening and morning and at noon will I pray, and he will heare my voice. Psal. 4. 3. The Lord will heare when I call unto him. Psal. 56. 9. When I cry unto thee, then shall mine enemies turn back: this I know, for God is for me. Psal. 86. 7. In the day of my trouble I will call upon thee, for thou wilt answer me.

In the merits of Christ, whereby we are accepted, and in his intercession, whereby our prayers are made acceptable, Heb. 10. 22. And in this sense also we are to pray in the name of Christ, that is, not onely with desire that for Christs sake we may be heard, but also with perswasion and some measure of assurance that for Christs sake we shall be heard, John 16. 23. To call upon God in the name of Christ implyeth two things: 1. To desire that for Christs sake we may be heard; 2. To believe that for Christs sake we shall be heard.

That we
must pray in
faith, pro-
ved, 1. By
testimonies;

That we are thus to pray in faith, appeareth both by testimonies & reasons. Rom. 10. 14. How shall they call upon him in whom they have not believed? Heb. 11. 6. Without faith it is impossible to please God. For as Bernard saith, How shall he please God whom God doth not please? for he that believeth not maketh God a liar.

2. By reasons

1. God is to be worshipped with a willing mind
and

and chearfull heart, 1. Chron. 28. 9. which cannot be done in prayer unlesse we be perswaded that our prayers are accepted of God.

2. There is no accessse unto God but by Christ, John 14. 6. nor to Christ but by faith. To come unto God, Heb. 11. 6. and unto Christ, is to believe in him, John 6. 35. *Through Christ we have boldnesse and entrance with confidence*, but it is *by faith in him*. Ephes. 3. 12.

3. What benefit we reap by Christ we receive by faith: For which cause the same benefits which we have by Christ are ascribed to faith: And therefore as *without Christ we can do nothing*, John 15. 5. nothing belonging to a spirituall life which may be acceptable to God: so without faith we can do nothing, and much lesse pray as we ought. For without faith we are without Christ, and by faith we are ingrafted into him. *I believed, and therefore I spake*: that is, with faith I called upon God, Psal. 116. 10.

4. It is the prayer of faith which is available and acceptable, Jam. 5. 15, 16.

5. The promises made to prayer are to be understood with the condition of faith: Matth. 21. 22. *If ye believe*. Which may be understood of this more generall faith, or the speciall.

This is hard to be performed by a sinfull man, *Object.* &c. impossible to be performed by a Papist without speciall revelation. For he cometh in his own worthinesse, yet knoweth not whether he be worthy or not. *Qualis erit ista oratio, O Domine, ego quidem an exaudire me velis dubius sum: sed quia anxietate premor, ad te confugio, & si dignus sum, mihi succurras.* What a kind of prayer is this, O Lord, I am doubtful

full whether thou wilt heare me or no: But because I am pressed with anxietie, I flie unto thee: and if I be worthy, help me? *Vide Calv. Instit. 3. 20. 12.*

Answ.

But we know that in our selves we are unworthy, and yet believe that in Christ we are accepted. Our faith is grounded not on our own worthinesse in our selves, but on the love and promises of God, and on the merits and intercession of Christ. For though we be sinners in our selves, yet believing in Christ, God the Father justifieth us. Though we know not how to pray or what to ask as of our selves, yet God the Spirit *maketh intercession for us, in helping our infirmities, and teaching us to pray according to God.* And though our prayers be unperfect and unworthy to be offered to God, yet Christ our Saviour sitteth at the right hand of his Father making intercession for us, Rom. 8. 26, 27, 33, 34. and perfuming the incense (that is, the prayers of the faithfull) with the odours of his own sacrifice, Revel. 8. 3.

CHAP. XIX.

Of Humility required in prayer.

Hitherto we have spoken of the mind: Now we are to enquire what is required in the heart. In the heart three things are requisite; humilitie, reverence, and heartinesse: The first respecting our selves, the second, God; the third, the things for which we do invoke. For the first, That properly is said to be *humile* which is even with the ground. Where therefore it is required that we should hum-
ble

ble our selves before the Lord when we call upon him, it is meant that we should abase our selves as it were to the ground, (to which purpose the faithfull were wont in the Eastern Churches to cast themselves down to the ground when they called upon God) laying aside all manner of conceit of our own worthinesse whereby we might be lifted up in our selves, and acknowledging our own nullitie and unworthinesse in our selves to appear in the presence of God. For compared unto God we are as nothing, or as lesse then nothing, Isa. 40. 17. And therefore when our Saviour took upon him our nature, he is said as it were *to have annihilated himself*, Phil. 2. 7. For this cause prayer in Hebrew is called *שְׁתַּחֲוִית*: which hath affinitie with the verb *שָׁחָה*, which signifieth *to fall or cast down our selves*: To teach us to humble our selves before God when we call upon him. And to the same purpose Augustine *Tom 3. 632.* defineth prayer thus, *Oratio est mentis devotio, i. conversio in Deum per pium & humilem affectum*: Prayer is the devotion of the mind, that is, a conversion unto God by an holy and humble affection.

How necessary and profitable this is, to be indued with humility when we call upon God, may appear both by the testimonies of Gods word and examples of the godly. Psal. 10. 17. *Lord, thou hearest the prayer of the humble: thou wilt prepare their heart; thou wilt cause thine eare to heare.* Psal. 7. 12. *He forgetteth not the cry of the humble.* Luke 18. 9. our Saviour telleth us a parable of a Pharisee and a Publicane which went to pray: The Pharisee cometh in a conceit of his own worthinesse; the Publi-

The necessitie and profit of humility proved by testimonies and examples.

Publicane, in conscience of his sinfulness: The Pharisee in a brave manner thanketh God that he was not a sinner like other men; the Publicane in most humble manner acknowledgeth himself to be a sinner, and craveth pardon for his sin. But what was the issue of their prayer? Which speedeth better? the humble sinner, or the proud justiciarie? The Publicane goeth home justified; the Pharisee remaineth in his sin: according to that John 9. 41. And the reason is, because, as our Saviour saith, *every one that exalteth himself shall be brought low, and he that humbleth himself shall be exalted.* To this accordeth Psal. 138. 6. *The Lord is high, yet he beholdeth the lowly: but the proud he knoweth a farre off.* Psal. 51. 17. *The sacrifices of the Lord (that is, that which he esteemeth above all sacrifices) are a contrite spirit: a broken and contrite heart he will not despise;* meaning, that he doth in speciall manner regard it. Esa. 66. 2. *To him will I look, even to him that is poore and of a contrite spirit.* Psal. 34. 18. *The Lord is near to them that are of a broken heart, and saveth such as be of a contrite spirit.* For thus saith the high and lofty one that inhabiteth eternity, whose name is holy, *I dwell in the high and holy places, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of them that be contrite,* Esa. 57. 15. Ecclus 35. 17. *The prayer of the humble pierceth the clouds, and will not depart till the most High shall behold to execute judgement,* &c. But to speak more particularly: Humility hath the promise both of temporall benefits, Prov. 22. 4. *The reward of humility is riches, glory, and life:* and

and spirituall, Prov. 3. 34. *grace*; Prov. 11. 4. *wisdom*; Prov. 22. 4. *the fear of God*; and finally, *blessednesse*, Matth. 5. 3. And therefore let us follow the counsell of James, chap. 4. 10. *to cast down our selves before the Lord, and he will lift us up*; and of Peter, 1. epist. 5. 6. *to deck our selves inwardly with lowlinesse of mind: for God resisteth the proud, and giveth grace to the humble.*

In the examples also of the godly we may observe that the most holy men have most abased themselves when they have come into Gods presence. Abraham the father of the faithfull making request to God in behalf of the Sodomites acknowledgeth himself to be *but dust and ashes*, Gen. 18. 27. Jacob, who was called Israel because by his wrestling in prayer he prevailed with God, confesseth himself *lesse then the least of Gods mercies*, Gen. 32. 19. David a man according to Gods own heart in the humility of his soul desireth the Lord *not to enter into judgement with him*, &c. Psal. 143. 2. And 2. Sam. 6. 22. he professeth that he *would be vile before the Lord*. Isaiah the prophet, at whose prayer the sunne went back, being admitted into the presence of God, crieth out that he was *a man of polluted lips*. Daniel, a man greatly beloved, humbly acknowledgeth his finnes, and refuseth to come in his own worthinesse, Dan. 9. 18. and likewise Ezra, chap. 9. 6. The Centurion, of whom our Saviour testifieth that he had not found the like faith in Israel, Matth. 8. 8. professeth himself to be unworthy that Christ should come under his roof. The woman of Syrophoenicia, to whom our Saviour gave testimonie

Examples of
the humility
of the godly.

Faith and humilitie must be joyned in our prayers.

nie that great was her faith, confesseth her self to be but as a dog in comparison of the Israelites, Mat. 15. 27. The repenting prodigall received to favour confesseth himself *unworthy to be called a son*, Luke 15. 21.

Luke 18. 13. The Publicane who went home justified, shewed great signes of humilitie. Let us therefore, avoiding the proud conceit of all Pharisaical & Popish justitiaries, who are not afraid to present themselves before God trusting in their own merits, follow the advice of Paul, Rom. 12. 16. *οὐκ ἐν ἑαυτοῖς, ἀλλ' ἐν τοῖς ἄλλοις*, that is, as some expound it, *to go the same way with the humble: & so we shall come to the same end of the way, which is the salvation of our souls: the which unlesse we be humble even as children, we cannot attaine; But he that is humble as a child shall be the greatest in the kingdome of heaven*, Matth. 14. 3, 4.

Faith and
humility
must be
joyned to-
gether.

Now these two graces whereof I have last spoken, faith and humilitie, must necessarily go together. For we must not be so humbled in regard of our unworthinesse in our selves, but that notwithstanding we are to trust in Gods mercy accepting of us in Christ, & we are so to have affiance in the mercies of God & merits of Christ, that we disclaim all worthines in our selves. Here therefore they offend

Object.

1. Who come to God in a Pharisaicall conceit of their own worthinesse, for which they presume to be heard. If it be objected, that the faithfull sometimes alledge their own pietie in their prayers as an argument to obtain their desires: as David, Psal. 86.

Answer.

2. Hezekiah, Isa. 58. 3. I answer, 1. They alledge their own pietie as a gift of God, and testimonie of his favour, to confirm their faith, not ascribing it to their

their own desert, but to the favour & grace of God, by which they do confesse that they are what they are, 1. Cor. 15. 10. For it is the nature of true faith to strip him where it is of all praise, that all glory may be given unto God, Psal. 115. 1. *Non dignitatem suam sed dignationem Divinam allegant*: They alledge not their own dignitie but Gods acceptance. 2. Because the promises of hearing our prayers are restrained to the godly, they alledge their piety as a testimonie to their own souls that the promise be- longeth to them, 1. John 3. 22. *Non hoc dico quin ac- cepta gratia fiduciam donet orandi: Sed non oportet ut in ea constituat quisquam fiduciam impetrandi. Hoc solum conferunt hac promissa dona, ut ab eadem misericordia quae tribuit hac sperentur etiam ampliora*: that is, I do not say this because grace received doth give confidence in praying: For none ought in it to place their trust of obtaining. But these gifts promised do onely conferre this, that of that mercy which giveth these things we may also hope for greater. More particularly for Davids prayer, *Preserve my soul, for I am יִשְׁכָּנְא, one on whom thou hast shewed great mercie: save thy servant that trusteth in thee*: For Gods promise is, not to fail them that put their trust in him. For Hezekiah, The Lord had promised David, That his sonnes, if they walked before him in upright- nesse, should not want a sonne to succeed them in the crown. Whereas therefore the prophet Isaiah brought this message to Hezekiah being sick, that he should die, having yet no issue, he desireth the Lord to remember that he had walked uprightly before him, and therefore intreateth the Lord, that accord-

Bernard. De
triplici modo
orationis,
serm. 5. fol.
22. D.

ing

Faith and humilitie must be joyned in our prayer.

ing to his promise he might not die without a sonne to succeed him: and so obtained the lengthening of his dayes for fifteen yeares; in which time God granted him a sonne to succeed him.

*August. E-
pist. 56.*

2. Those that pray ambitiously to be seen and praised of men: for such hypocrites *have their reward*, Matth. 6. 5. *Nisi humilitas omnia quacunque bene fecimus praeceperit & comitetur & consecuta fuerit, & praeposita quam intueamur, & apposita cui adhaereamus, & imposita quae reprimamur, jam nobis de aliquo bono facto gaudens totum extorquet e manu superbia. Vitia quippe cetera in peccatis, superbia vero etiam in recte factis timenda est, ne illa quae laudabiliter facta sunt ipsius laudis cupiditate amittantur.* Unless humilitie do precede, accompanie and follow all whatsoever we have well done, and be preposed that we may behold it, and apposed that we may adhere unto it, and imposed that thereby we may be repressed, pride will wring out of our hand all we have done, whilest we rejoyce of our doing any good deed. For other vices are to be feared in our sinfull actions, but pride onely is to be feared in our good deeds, lest those things which are laudably done be lost by our greedie coveting of praise.

3. Those that pray with spirituall pride and ostentation, as the Brownists, being proud that they are able to conceive as it were *extempore* a prayer unto God, and with such varietie as to use no set form, nor twice to use the same words.

4. Those that by their prayer look to satisfie for their sinnes and to merit at the hands of God, as the Papists. For prayer made with such a proud conceit is abominable unto God.

CHAP.

CHAP. XX.

Of Reverence required in prayer, and Heartinesse.

THe second thing required in the heart is a reverence of the Majesty of God to whom we speak, according to Davids both advice, Psal. 2. 11. *Serve the Lord with reverence, and rejoyce with trembling,* and practice, Psal. 5. 7. *I will come into thy house in the multitude of thy mercie (that is, trusting therein) and in the fear or reverence of thee will I worship towards thy holy temple.*

That we are thus to call upon God, I shall not need to prove: For if when we are to speak to a Prince, we are touched with great reverence of an earthly Majestie, how are we to be affected when we speak unto God: And if the blessed angels being in Gods presence and sounding forth his prayse, are described in the Scriptures as having six wings, whereof two pair serve to cover their face & their feet, Isa. 6. 2, 3. thereby betokening their wonderful reverence of God; how much more should we, who inhabit these houses of clay, subject to infirmities and corrupted with sinne, be stricken with an awfull reverence of God:

If therefore we did but seriously consider, That we are to speak vnto God, and did set him before our eyes who is in Majestie most glorious, and therefore to be revered, for power omnipotent, and therefore to be feared, Luke 12. for greatnesse or infinitenesse rather in every place, and therefore present with us to heare what we say and to behold what we do, for knowledge omniscient and a searcher of

Meditations
to stirre up
reverence.

Of Reverence required in prayer.

the heart, and therefore throughly acquainted with what disposition and affection we do come before him; for holinesse and justice a most pure Spirit, and therefore will be worshiped in spirit & truth; finally, who is, as Malachi speaketh, our Father, and therefore to be revered; our Lord, and therefore to be feared, chap. 1.6. If, I say, we did set him before our eyes, and our selves in his presence (as we ought alwayes to do, but especially when we call upon him) it cannot be but that we shall be touched with great reverence of his glorious Majestic, and therefore shall behave our selves accordingly, doing speaking thinking nothing but that which may become his presence, and whereof we may be bold to admit him to be the hearer and the judge; all light behaviour, all wandring thoughts being far removed and abandoned, and we for the time being elevated above all earthly cogitations and having our conversation in heaven, supposing (as Chrysostome saith) our selves to be in the midst of the Angels, and performing the like exercise with them.

You see our duty: But what is our practice? Do not we vile wretches when we present our selves before the Lord behave our selves many times with lesse reverence or regard then if we were speaking to a mortall man that is our superiour? Insomuch that we hold it for good advice, (as indeed it is, respecting our weaknes) In such sort to speak to men as if God did heare us, so to speak to God as if man did heare us. And is not this an evidence that we are carnall, that our hearts are affected with no more then

then our senses apprehend, and that we want those eyes of faith which Moses had, Heb. 11. 27. whereby we might be moved to behave ourselves in the presence of God *as seeing him that is invisible.*

Now to move us both to humilitie and reverence, let us consider, as Solomon adviseth Eccles 5. 1, 2. that God to whom we speak *is in the heaven*, full of majestie and power; (which consideration our Saviour also teacheth us to have in the beginning of our prayer, Matth. 6. 9.) and we which do speak *are on the earth*, base and vile, not onely in respect of our mould, being but dust and ashes, but especially in respect of our sinnes, whereby we have made ourselves unworthy to appear in his presence. And unto both these we are excited Psal. 95. which is prefixed as a preparative to our Liturgie, v. 6. *Come let us worship and fall down, let us kneel before the Lord our maker: For he is our God; and we are the people of his pasture, and the sheep of his hands.*

The third thing is heartinesse, devotion, or ardour of the mind, when we are thoroughly affected with those things whereof we speak, calling upon God with our whole hearts. For if that be good counsel which the wise Solomon giveth, That *what we do we do it with all our might*, Eccles 9. 10. it is especially to be followed in prayer, wherein we are not to be cold or carelesse. This heartinesse in prayer, is fervencie or earnestnesse of desire; in thanksgiving, alacritie and chearfulnesse: the former arising from the sense of our want, the latter from the sense and experience of Gods goodnesse towards us: And it is that which giveth wings to our

Of hearti-
nesse, ser-
vencie, and
devotion re-
quired in
prayer.

Of the worship of the body in prayer.

prayers, and causeth them to ascend before God: This is called *lifting up our prayer*, Isai. 37. 4. Jer. 7. 16.

Here therefore two things are to be avoided: The first is coldnesse; when men call upon God without sense either of their wants in prayer, or of Gods blessings in thanksgiving; calling upon God for fashion or custome sake, *usu magis quam sensu orantes*, praying rather out of use then sense. Such a prayer wanting lively affections is dead, and therefore counterfeit and hypocriticall, and a mere bodily worship. For this is to call upon God with our mouthes but not with our hearts; this is to pray without desire, and to give thanks without grace in our hearts. The other is *tedium in orando*, wearinesse in praying; That is, when mens hearts being set on other matters, all time that is bestowed in prayer is thought too long: and therefore the prayer as it is unwillingly begun so is it wearisomely performed, the end of the prayer many times being more desired then the end for which prayer was ordained. But our invocation must be as a free-will-offering, and our service of God must be performed with a willing mind: neither is that to be accounted a service of the soul which is without either the understanding (as I said before) or the will.

CHAP. XXI.

Of the Gesture to be used in prayer.

Hitherto we have spoken of those things which in the action of Invocation are required in the soul.

soul. Now we are to speak of those things which are required in the body: For though bodily exercise being severed from the inward worship is little worth, yet being joyned with the inward it is of some moment. For where the Lord commandeth any duty or forbiddeth any sinne, there also he commandeth or forbiddeth the signes and appearances thereof; and therefore where he requireth the inward worship of the soul in prayer, as *honorem facti*, the honour of the deed, there also he requireth the outward of the body when it may be conveniently exercised, as *honorem signi*, the honour of the signe. Now our bodies and members thereof, as they are the instruments so also the *indices* and manifesters of our souls: and therefore the signes of those graces which we contain in our souls must (when they may conveniently) be expressed in the body; and that for these reasons: 1. As at the first the Lord created and afterwards redeemed both our souls and bodies, so must we worship him in both, 1. Cor. 6. 20. therefore where the worship of God may be performed in both conveniently, both must be used.

The signes of worship ought outwardly to be expressed with our bodies: and the reasons why
1. Reason.

2. In the two first commandments where the Lord forbiddeth this outward worship which we call *honorem signi* to be given to any other, there he requireth that it should be performed to himself, and he is jealous thereof. And so in other places, as the yielding of outward worship to any other is condemned, Isai. 2. 9. Psal. 44. 20. and the deniall thereof commended, Dan. 3. in the three children; 1. Kings 18. 19. so the performance thereof unto

2. Reason.

3. Reason.

God is commanded, *Isai. 45. 23. Psal. 95. 1, 2, 6.*

3. Neither is it for nothing that the holy Ghost, where mention is made of invocation, is so carefull every-where almost to speak of the voice of the mouth and gesture of the bodie. Yea, so much he seemeth to esteem the outward worship, that as the signe many times is put for the thing signified, so the voice of the mouth and gesture of the bodie are oftentimes put for invocation it self, as we shall shew in the particulars.

4. Reason.

4. The gesture and voice do greatly serve to help both the attention of the mind and intention of the affections; as every mans experience can testifie. In publick prayers they are also good means to excite and stirre up one another.

Of the gestures which ought to be used in prayer.

In the outward worship to be performed in invocation we are to consider the gesture of the body and the speech of the mouth: For neither of which can there any certain universall rule be prescribed as necessarie to be observed alwayes in private prayer. In publick prayer we are to follow the custome of the Church where we live, if it be without scandal and superstition. For as there is commanded inward unanimtie in the publick assemblies, so also outward uniformity: and to dissent from the Church in these outward things, being (as I said) free from scandal and superstition, is schismaticall.

Now the Church is to direct it self by the examples of the godly recorded in the Scriptures, and practice of the Primitive Church. First for gesture: Concerning which thus much in generall may be pre-

prescribed: 1. That it be decent and comely, according to the generall rule, 1. Cor. 14. 40. The which decencie is for the more part to be measured according to the custome of the countrey. 2. That it be correspondent to the affections and disposition of the soul, serving as to expresse so also to incite and enlarge the same, otherwise the devourest gestures are but histrionically, that is, hypocritically.

The varietie of gestures mentioned in the Scriptures do shew that we are not perpetually tied to any particular as necessary in it self: but that in themselves they are indifferent and arbitrarie if not determined and prescribed by the Church. By the examples of the godly in the Scriptures *admonemur*

(saith Augustine) *non esse scriptum quomodo corpus constitutur ad orandum, dummodo animus Deo præsens peragat intentionem suam:* We are admonished that

Ad Simplician. lib. 2. q. 1. Tom. 4.

it is not written how the bodie is to be disposed to pray, so that the mind present with God do perform its intention. But first I will shew the varietie of gestures which have been and may be used; and then I will commend that which is most convenient to be observed usually.

The gestures to be considered in prayer are either of the whole body, or of the parts. As 1. the turning of the body towards some part of the heavens, east or west, &c. Among the Jews it was required and observed, that wheresoever they were when they prayed they turned themselves towards the temple, wherein was the ark, which was a type of Christ, in whom alone we are to come unto God. If therefore they were in the east from it,

they were to turn into the west, and to pray towards the east, turning their backs towards the temple, was a fault, Ezek. 8. 16. Daniel, when the edict was given against prayer, *went into his house, and his windows being open in his chamber towards Jerusalem, he kneeled upon his knees three times a day, and gave thanks before his God as he did aforetime*, Dan. 6. 10. And this was first intended in the building of the temple and placing of the ark there, 1. Kings 8. 29, 30, 35, 38, 44, 48. where Solomon by the spirit prayeth, that if any being absent from the temple should pray towards it, they might be heard. The ancient

*Vide Damas.
De orthod.
fide, lib. 4.
cap. 19.
1. Praying
towards the
east.*

Christians prayed towards the east: Damascene saith, *Traditionem esse Apostolicam ut ad orientem conversi precemur*. That it is an Apostolicall tradition that we should pray turning our selves to the east. And to that end the Churches were built east and west. In which respect we are in publick prayer to conform our selves to their practice, putting no superstition therein. But in it self the thing is indifferent which way we turn our selves; because God who is in heaven is every-where present, and heaven it self is every way alike distant from us; and Christ our Saviour, to whom we are to turn in our prayer as the Jews to the temple, is ascended into heaven, and thither are we to direct our prayers, as the Jews did to the temple.

3 Standing. 2. Standing: For that is a token both of reverence and of service: as 2. Kings 5. 25. 1. Sam. 16. 21, 22. 1. Kings 10. 8. Job 29. 8. Dan. 1. 4. Psal. 135. 2. and 134. 2. This gesture is used by Abraham, Gen. 18. 22, 23. & 19. 27. by Jehoshaphat, 2. Chron.

20. 5. by the Publicane, Luke 18. 13. by Stephen, Acts 7. 59. approved by our Saviour Christ, Mark 11. 25. *When ye stand praying*; and practised by him, John 11. 41.

3. Kneeling: Which is a fit gesture to signifie our humilitie and earnestnesse also in prayer, and is warranted both by the word of God, as Psal. 95. 6. Isai. 45. 23. inſomuch that ſometime it is put for prayer, Ephel. 3. 14. and by the practice of the godly, as of Solomon, 2. Chron. 6. 12, 13. Daniel, chap. 6. 10. Ezra, chap. 9. 5. Stephen, Acts 7. 60. Peter, Acts 9. 40. Paul, Acts 20. 36. and finally by the example of all examples, Christ himſelf, Luke 22. 41. Which ſerveth to confute certain hereticks called *Agnoeta*, who alwayes ſtood in prayer, holding it unlawfull to kneel.

*Conſerre 1.
Kings 8. 22.
with v. 54.
and 2. Chron.
6. 12, 13.*

4. Proſtration, or falling on the ground, or falling on the face: A gesture of the greateſt humiliation, but not in uſe among us, or in theſe parts of the world: but uſed by Moſes and Aaron, Num. 16. 22. and 20. 6. by Joſhua, chap. 5. 14. by Ezekiel, chap. 9. 8, 11, 13. and by our Saviour Christ, Matthi. 26. 39.

4. Proſtration.

5. Sitting: Which though among us it do not ſeem a fit gesture in publick prayer, yet privately it hath been and may be uſed. Examples: of David, 2. Sam. 7. 18. of Elias, 1. Kings 19. 4. and when he put his face between his knees praying earneſtly for rain, Jam. 5. 18. he prayed ſitting as Auguſtine ſaith; *Sedens oravit Elias quando pluviam orando impetravit*, Elias prayed ſitting when by prayer he obtained rain.

5. Sitting.

*Ad Simple.
lib. 2. quaſt. 4.*

6. Lying

6. Lying in bed.

6. Lying in bed: So David, Psal. 6. 6. and Hezekiah, Isai. 38. 2. and is usually practiced by the faithful not onely in their sicknesse but at other times.

7. Walking, riding, &c.

7. Walking, riding, journeying, Gen. 24. 12, 36. Jeholhaphat in his chariot, 2. Chron. 18. 31.

The gesture of the parts.

Of the gesture of the severall parts:

1. The uncovering of the head in men.

First, the uncovering of the head in men, which among us is an usuall signe of reverence. In the female sex it is otherwise; in which the covering of their head and face is noted in the Scriptures to have been a token of subjection, 1. Cor. 11. 4, 7. But in men it is a fit gesture to betoken their reverence, being the uncovering and so also of the highest and chiefest part, and by some is called *depositio magnificentie*, the laying aside of magnificence: as we see in the foure and twenty elders, Apoc. 4. 10. which fell down and cast their crowns before the throne.

2. Of the eyes.

1. Of the eyes; as the lifting up or casting down of them. The former is most usuall, betokening the lifting up of our hearts unto God, and our faith in expecting help from him; and is sometime put for prayer it self, Psal. 123. 1, 2. *Unto thee lift I up mine eyes, O thou that dwellest in the heavens. Behold, as the eyes of servants, &c. Psal. 141. 8. But mine eyes are unto thee, O God the Lord, in thee is my trust, Psal. 25. 15. 2. Chron. 20. 12. To omit other examples, Christ himself is often noted in the Gospel to have lift up his eyes to heaven when he called upon God: as Matth. 14. 19. John 11. 41. and 17. 1.*

The casting down of the eyes is a note of great dejection and humiliation, whereby we being confounded in our selves, as knowing our selves unworthy

worthy to look up unto heaven, do cast down our eyes on the earth. Example, the Publicane, Luke 18.

3. Of the hands.

As 1. the Lifting up & stretching forth of the hands: A gesture fit to expresse our humilitie, our earnest affection, as being the gesture of suppliants and earnest suiters; as also to testifie our faith and hope, and to signifie the lifting up of our souls. And it is a gesture of such moment that it also is put for prayer, Exod. 9. 33. Psal. 28. 2. and 44. 20. and 63. 4. and 88. 9. Isai. 1. 15. Examples, in Moses, Exod. 9. 29, 33. and 17. 11. David, Psal. 141. 2. and 143. 6. Solomon, 1. Kings: 8. 22, 54. It is commanded Psal. 134. 2. Lam. 2. 19. and 3. 41.

3. Of the hands.

The other gesture of the hands is the Knocking of the breast: Which is most fit in deprecation; for thereby is signified both our acknowledgement of guilt, and an earnest desire of pardon; as Luke 18. 13. and 23. 48.

Thus have you heard the several gestures: Among which I would commend unto you as fit most usually and ordinarily to be observed; uncovering of the head in men, standing; or rather (if we may conveniently) kneeling, lifting up of the hands and of the eyes to heaven. For whereas in the soul are required faith, humilitie, reverence, and ardour of affection, which we are to expresse in the bodily gestures; whereby we give God *honorem signi*, the honour of the signe; these gestures are most fit to expresse these inward graces. For the uncovering of the head signifieth reverence and humilitie; which also

also are more exprest by kneeling: Faith and hope is represented in the lifting up of the eyes & hands; in which also, as in kneeling, the ardour of affection is exprest.

But here our greatest care must be (because it is easie to observe these outward gestures) to give God in truth the inward worship of the soul as well as the outward of the body; which without the other is hypocriticall: And therefore as we uncover our heads, so to lay aside all opinion and conceit of our own worthinesse, and with all reverence to set our selves in the presence of God; and as we kneel outwardly, so to bow the knees of our hearts and to humble our souls before the Lord; and with our eyes and hands, to lift up our souls unto God who is in the heavens. And withall we must be carefull to lift up pure and innocent hands to God, 1. Tim. 2.8. For if our hands be stained with sinne or polluted with bloud, the Lord will not heare,

Chrysost. Hom.
ad pop. 79.
T. 4. pag. 643.
F.

Isai. 1. 15. *Quid manuum in oratione vult extensio? Haec multis sceleribus ministerium exhibent, & propterea jubemur eas extollere, ut orationis ministerium sit eis vinculum nequitiae & à malitia separatio; ut cum rapturus vel oppressurus vel alterum sis percussurus, recorderis quod has ad Deum pro patronis emissurus es, & per has illud spirituale sacrificium offerre debeas, nec illas confundere, nec actionis prava ministerio fiducià privare. Eas igitur emunda per eleemosynam, per misericordiam, per indigentium tutelam, & ita eas offer ad orationem: that is, What meaneth the stretching out of the hands in prayer? These offer their service to much wickednesse; and therefore we are command-*

ed

ed to lift them up, that their ministry in prayer may be unto them a bond to tie them from wickednesse and a separation from maliciousnesse: That when thou art about to use rapine or oppression, or to strike another, thou mayest remember that thou must lift up these hands to God for thy patrones and benefactours, and that with them thou must offer unto God a spirituall sacrifice, and therefore oughtest not to confound or disable them, nor spoil them of their confidence by making them instruments in an evil action. Cleanse them therefore by alms, by mercy, and defense of the needy, and so offer and lift them up in prayer.

CHAP. XXII.

Of the Voyce to be used in prayer.

CONCERNING the voice it may be demanded whether it be needfull in prayer, seeing the Lord heareth as well and regardeth more the prayer of the heart then the voyce of the mouth. And this doth Elias signifie 1. Kings 18. 27. when he mocketh Baals priests, saying, *Cry aloud: he is a god*, insinuating that if he were a god he could heare them though they did not cry aloud. *Answer*, That the voyce is needfull not in respect of the Lord, who heareth and respecteth especially the cry of the heart, but in respect of us and others with whom we pray, & therefore is to be used when it may conveniently, for the reasons before alledged. Indeed sometimes in the private prayer of one alone it is more convenient to use the inward speech of the heart alone,

alone, when the outward speech of the tongue cannot be used but that it shall be heard or perceived of others. For private prayer must be made in secret, as Christ commandeth Matth. 6. 6. lest we pray, or at least seem to pray, that we may be heard or seen of men. When as therefore we are occasioned to pray by our selves alone in presence of others, we must pray in the closet of our heart, using no voyce nor making any outward shew of prayer: and the Lord which seeth the secrets of the heart will reward openly. Thus Abrahams servant standing at the well, unto which was ordinary resort, prayed in his heart, Gen. 24. 45. and Moses being among the people, Exod. 14. 15. and Nehemiah being in the Kings presence, Neh. 2. 4. and Annah the mother of Samuel in the presence of Eli, 1. Sam. 1. 13. Otherwise in private prayer it is most convenient, and in prayer with others, whether in the Church or family, it is necessary that the voice in prayer should be used: for otherwise those that are present cannot consent to our prayers and say *Amen*; neither can they be edified thereby unlesse they heare and understand the prayer.

Our duty is (as I have said before) to worship God both in body and soul: And as we are to glorifie God with all our members and powers, so especially by our tongue and speech: For therefore hath God given us the facultie of speech above other creatures, that we might not onely be the matter of his glory as they are, but also the instruments to sound forth his praise. And therefore is our tongue called our *glory*, Psal. 16. 7. and 108. 1. because it is that

that instrument by which we are to set forth Gods glory.

Moreover, as the gesture of the body so much more the voyce of the tongue doth serve both to stirre up the affections of the heart and also to contain the cogitations from wandering about other matters. And of such moment is the voice in prayer, as that first the voice, or cry with the voice, is put sometime for the prayer it self, 1. Sam. 7. 8, 9. Psal. 66. 17. and 77. 1. and 142. 1. Secondly, the holy Ghost in many places where he speaketh of invocation is carefull to mention *the voice*; as in the places even now cited out of the Psalmes; and elsewhere, as Psal. 71. 23, 24. and 119. 171. *my lips shall utter praise*. For which cause prayer and praye are called *the calves of our lips*, Hof. 14. 2. Thirdly, David prayeth, *Lord, open thou my lips, and my mouth shall shew forth thy praise*, Psal. 51. 14, 15.

But here we must alwayes remember, that with our voice we must lift up our hearts to God, and that the cry of the voyce must proceed from the cry of the heart: For the Lord respecteth the heart; and if the cry come not from thence he will not heare it, Hof. 7. 13, 14. no, though men should cry loud in his eares, Ezek. 8. 18.

The voyce used in prayer is either inarticulate, or articulate.

The inarticulate is that which is uttered in sighing, groning, and weeping: For the children of God many times do best expresse their desires by sighs and grones and tears: The which proceed from an humble and fervent spirit, and are wrought in us by
the

the spirit of God, which teacheth us to pray with sighs that cannot be expressed, Rom. 8. 26. And he that searcheth the heart knoweth what is the mind of the spirit, v. 27. For as David saith Psal. 38. 9. Lord, all my desire is before thee, and my groaning is not hid from thee. Thou tellest my wandrings: put my tears into thy bottle, are they not in thy book? Psal. 56. 8. *Plerumque hoc negotium plus gemitibus quam sermonibus agitur, plus fletu quam assensu.* For the most part this businesse is acted more with groanes then with words, more with weeping then with speech. Hezekiah professeth that he did *chatter like a crane or a swallow, and did mourne like a dove*; Isai. 38. 14.

August. epist.
121.

The articulate voice is the externall speech it self whereby the prayer is expressed: Wherein we are to consider two things, the words which be uttered, and the language wherein they are uttered.

In the words we are to consider the quantitie, the qualitie, and the form.

What is to
be consider-
ed in our
words.
Prolixity
not to be af-
fected.
Reasons. 1.

For the quantity, We must not affect prolixity, as though for the multitude of our words we did look to be heard. Neither may we use any superfluity of words or idle repetitions: First, because our Saviour Christ forbiddeth all battology in our prayers, Matth. 6. 7. which Theophylact interpreteth *exuperat, inutiliter*: Hefychius, *ἀπορροφῆς ἢ ἀνεκφύλας*, idle and unseasonable speech. But the meaning may best be gathered from the notation: for, as the Etymologist saith, the word is compounded *αὐτὸς ὁ βαττός* *αὐτὸς ὁ βαττός* *αὐτὸς ὁ βαττός* of Battus a certain Grecian who was accustomed to adorn images with long and tedious inscriptions which were

were full of *vain repetitions*: For so Ovid also speaketh of him,

Montibus inquit, [sc. Battus] erant, & erant in montibus illis:

and therefore he saith it signifieth *πολυλογία, verbosity*.

Which agreeth with the exposition of Christ, who is the best expounder of himself: For in the words following he calleth it *πολυλογία*, for so he saith,

Πενηθύνετε ὃ, μὴ βασιλογησῆτε ὡς οἱ ἰσχυροὶ θεῶν γὰρ ἐστὶ ἐν τῇ πολυλογίᾳ αὐτῶν οὐ καὶ ἀκούονται But when ye pray, use not *vain repetitions as the heathen do: for they think that they shall be heard for their much speaking.* So that

βασιλογία, according to the meaning of our Saviour, is in prayer to use multitude of words and idle repetitions with this conceit, That for the multitude of our words we shall be heard.

Secondly, For the reason which our Saviour giveth, *Christians in their prayer must not be like to the heathen.* The heathen affected prolixitie and used superfluity of words and idle repetitions with this perswasion, that for their much babling they should be heard. But why must not Christians be like the heathen? Because the God on whom we call is most unlike. The heathen might well imagine concerning their gods (the best whereof were men deceased) that by multitude of words they might be perswaded; and that alwayes they did not hearken unto them, as being otherwise imployed, as Elias telleth Baals priests, 1. Kings 18. 27. and therefore thought it needfull to repeat the same things oft, that if they did not heare them at one time they might at another. As we see those priests of Baal to call upon him

him from morning, v. 26, 29. untill the time of the evening sacrifice, crying again and again, *O Baal, heare us.* But the true God on whom we call, he is our heavenly Father; and therefore for his love most ready and willing to heare us, even before we call upon him, *Isai. 65. 24.* And for his knowledge he knoweth what we stand in need of before we pray, as our Saviour sheweth v. 8. Which may be a third reason.

Fourthly, Solomon, *Eccles 5. 1, 2.* dehortheth from the same fault by two reasons: First, *God is in heaven, and thou on earth: therefore let thy words be few.* God sitteth in the heavens, as his throne full of majestie, power and glory; and we are on the earth, base and vile, being as nothing in comparison of him: therefore in great humility and reverence we are to speak unto him, framing and moderating our speech so as there be nothing idle or superfluous therein. For when a man is to speak to his prince or any whom he doth reverence, he will labour that his speech may be pithy, avoiding all vain, idle and superfluous talk.

Fifthly, Because in multitude of words folly is committed; *For as multitude of businesse causeth dreams, so multitude of words argueth folly, v. 2, 3.*

Sixthly, If in our speech with men there wanteth not iniquitie in multitude of words, as Solomon saith *Prov. 10. 19.* and if of every idle word men must give an account at the day of judgement, as our Saviour testifieth *Matth. 12. 36.* If it be true as one saith, *Non est ejusdem & multa & opportuna dicere; xxi. c. i. sejuncta sunt haec, ut inquit words & oportuna* how much more

more are these true of our speech with God, wherein all superfluitie of idle words is joyned with irreverence and abuse of the majestie of God :

Seventhly, Plato, though an heathen Philosopher, yet in his wisdom, for which he was called divine, he saw that brevity and pithinesse in prayer was to be affected rather than prolixity, and therefore preferreth the short prayer of the Lacedemonians, *That God would give them* *καὶ ἐν τοῖς ἀγῶσιν*, *Alcibiad. 2.* farre before the longer prayers of the Athenians, wherein they studying to be long, uttered many things which neither became the majestie of God nor were expedient for themselves: and therefore he saith, as if he had read that counsel of Solomon, *Ἄνδρες θεοὶ πολλὰς ἐυχαιὰς δίδωτε καὶ οὐκ ἔλαττε ἐν τοῖς ἁγίοις*.

But never did the heathen so grossely offend in their battologie as the Papists at this day, who numbring upon their beads their prayers which themselves understand not, perswade themselves that the more often they do repeat their *Pater-nosters* and their *Ave-Maries*, the more satisfactory and meritorious their prayer is before God: yea, and to the greater multitude of such idle repetitions the Popes have granted the greater indulgences. For whereas according to the invention of Dominick their rosary or string of beads consisteth of 55 beads, whereof five (that is, every eleventh) be greater, to signifie that to every *Pater-noster* they must recite ten *Ave-Maries*; they have devised since that time the Ladies Psalter containing three rosaries, that is, besides fifteen *Pater-nosters*, an hundred and fifty *Ave-Maries*, according to the number of

Dauids Psalmes. Not to speak now of that Ladies Psalter, in which what is spoken in Dauids Psalmes of God or Christ our Lord, is transferred to the virgin Mary most sacrilegiously and blasphemously: to the saying whereof diuers Popes have given large indulgences, which in all arise to threescore thousand yeares pardon.

What then is it not lawfull to make long prayers? I answer, That prayer is not condemned of batologie or too much prolixity, wherein nothing is superfluous, neither is made with that opinion that for the lengths sake it shall be heard. Where is variety of good matter uttered with the attention of the mind and vigour of affection, there the longer we continue in prayer the better it is. We are exhorted in the Scriptures *to continue in prayer*, and *to watch in the same with thanksgiving*, Col. 4. 2. and our Saviour himself, to give us example, sometime continued in prayer whole nights. *Absit oratio sine*, saith Augustine, *multa locutio, sed non desit multa procatio si seruens persequatur intentio*: Let much speech be absent from prayer, but let not much praying be wanting if the intention persevere to be fervent. But we are to moderate the length of our prayers according to the measure of grace received, of faith and devotion, appearing both in the attention of the mind and intention of the affections: for, as Augustine saith, *Intentio sine non est dimittenda si perdurare non potest, sed si perduraverit non est dimittenda*. As the intention is not to be dulled if it cannot hold out, so if it cannot it is not to be easily left.

Epist. 21.
pag. 403.

Ibid. pag. 402

How-

Howbeit men may pray long and continue in prayer though their prayers be not long. To which purpose Chrysostome giveth this advice, *Deum* Homil. 74. Tom. 4. pag. 641, 642.
orans non longas extendat sermones, nec in longum orationem producat, sed pauca simpliciâque dicat verba. Non enim in verborum multitudine sed in mentis solertia positum est ut exaudiatur. Oportet igitur orantem ne longas extendere sermones & jugiter orare. Breves enim & frequentes orationes fieri Christus & Paulus præceperant parvis ex intervallis. Nam si sermonem in longum extenderis, in negligentiam frequenter lapsus multam diabolo surrependi facultatem dederis, & supplantandi & abducendi cogitationem ab his qua dicuntur. Si verò continuas & crebras orationes facias, totumque tempus interpolans frequentia, facile poteris modestiam exhibere, & ipsas orationes cum multa facies solertia: He that prayeth unto God let him not make long speeches, nor draw out his prayer into length, but let him utter few and simple words: For his hope of being heard is not placed in multitude of words, but in the right disposition of the mind. Therefore he that prayeth must not extend his speech to a great length in a continued prayer: For our Saviour Christ and S. Paul have injoynd short and frequent prayers to be made, with small pauses between them, for if thou draw out thy speech in a continued length, thou wilt become negligent, and wilt give great occasion to the devil of stealing in and of supplanting thee, and of withdrawing thy thoughts from those things which are spoken. But if thou continuest and makest many prayers, and throughout the whole time dost refresh them with

frequencie, thou mayest use moderation and make thy prayers with much skill.

Epist. to N.
402.

Agreable to which advice was the practice of the faithfull in Egypt; of whom Augustine, *Dicuntur fratres in Egypto crebras quidem habere orationes, sed eas tamen brevissimas & raptim quodammodo iaculas, ne illa vigilantier erecta (qua oranti plurimum necessaria est) per productiores moras evanescat atque hebetetur intentio.* The brethren in Egypt are reported to have made many prayers, but withall such as were very brief, and in a manner suddenly darted, lest that intention vigilantly raised (which is very necessary to him that prayeth) should by long continuance vanish and be blunted. And herein our Saviour Christ hath given us a precedent, *Matth. 26. 39, 42, 44.* Wherefore howsoever some do carp at the short prayers in our Liturgie, calling them shreds, and wishing that in one continued prayer all our requests should be joyned, notwithstanding the wisdom of those learned and godly men who out of the most ancient Liturgies compiled ours is to be commended, who considering that our long continued prayer would to the greatest sort seem tedious and breed distraction and wandering thoughts, have set forth many short prayers to avoid wearisomenesse, and to keep the mind of the people attentive.

CHAP. XXIII.

*Of the qualitie of our speech in our prayers,
and of the form which is to be used.*

AS touching the quality of our speech; As we need not to be curious in respect of the style, because God looketh to the uprightnesse of the heart rather then the elegancie of the speech, so must we not be more carelesse & negligent for the manner of speech then we would be if we were to speak to any mortall man. And because we are but too carnall, let us make use of Malachi's rule, chap. 1.8. *offer it to thy Prince;* that is, Let us examine our selves whether we be as carefull to speak unto the Lord as we would be unto a Prince: and herein also let us shew that reverence which we ow unto the Lord. The godly in the Scriptures have been very exquisite and accurate in those prayers and Psalmes which are recorded in the Scriptures.

Concerning the form it may be demanded, Whether we may use a set form of prayer: for that is denied by our Separatists, insomuch that they hold it unlawfull to pray in that set form which Christ himself hath prescribed. But they are plainly confuted by the words of our Saviour, Luke 11. 2. *When ye pray say, Our Father, &c.* unlessse they will persist in their contradiction against Christ himself, forbidding us when we pray to say, *Our Father.*

Besides that prayer of Christ there are other set forms in the Scriptures prescribed to be used in the Church of God. The whole book of the Psalmes was penned and committed to Asaph and other mu-

*Whether a
set form of
prayer may
be used.*

Whether a set form of prayer may be used.

sicians; as is mentioned in divers of their titles, to the end that they might be sung in the congregation. More especially, the ninety second Psalm was penned to be used on the Sabbath-day; and the hundred and second Psalm is *A prayer of (or for) the afflicted when he is overwhelmed and poureth out his complaints before the Lord.*

But why may not a set form be used? Because the faithful *praying in the holy Ghost*, as Jude speaketh v. 20. must pray as they are moved by the Spirit, and not as they are provided beforehand.

The assistance of the Spirit is seen not so much in helping our invention, (The gift of invention or conceiving a prayer, is a gift of the Spirit, but a common gift; and not a proper grace of the sanctifying Spirit: for a man of a present wit and good speech wanting the spirit of sanctification may do much that way, especially if he be studied in Divinity) as in these three; 1. in rectifying our judgement, teaching us to ask that which is good for us, especially in time of affliction. For we being led by sense know not what to ask; *but the Spirit helpeth our infirmities, and teacheth us to pray according to God, asking those things which tend to his glory and our good.* 2. His help is seen in inflaming our affections, teaching us to *pray with sighs and groans that cannot be expressed*, v. 26. And to the same purpose the Prophet Zacharie foretelleth, that the faithful by the spirit of grace and supplication shall be moved when they look upon him whom they have pierced, *to mourn as one mourneth for his first-born sonne*, Zech. 12. 10. 3. *The spirit of Adoption crieth*

in our hearts, *Abba, Father*, that is, teacheth us to pray in faith, and to call upon God as our Father in Christ, Rom. 8. 15, 16. Gal. 4. 6.

Moreover, where they say that they must pray as the Spirit moveth them, they seem with the Enthusiasts to look for extraordinary inspirations, and are in the number of those which tempt God: for this conceit of theirs as well taketh away all meditation and preparation beforehand as set prayers. But we are to follow the counsel of the Wise man, Eccles 18. 23. *Before thou prayest prepare thy self, and be not as one that tempteth the Lord.*

The promise made the faithfull, that they should not need to study beforehand what they should speak, but that they should speak as the Spirit should move them, is to be understood of the extraordinary gift of Gods Spirit wherewith they were filled in inspiring them in their preachings, apologies and prayers, without their own study and industry. Wherefore as in preaching, to neglect study, and to expect extraordinary inspiration of the Spirit, that we may speak *ex tempore* as the Spirit moveth, when a man is not upon some present exigent and necessary put to it, is to tempt God; so likewise in prayer. And therefore we must not presume (unless it be upon some present necessity) to conceive a long prayer, especially prayer *ex tempore*, without some former study and meditation used either against the instant or in former times; but we must come prepared either with some set form (which notwithstanding with help of meditation we are to vary upon occasions) or with such a form

What we are to think of extemporall prayer.

as we have conceived in our meditation, that so we may with David call our prayer our *meditation*. Neither do I doubt, but that a good desire, vow or promise made in prayer upon former deliberation is more accepted of God, and is like to be more constant, and may likewise be uttered with better fervency of affection and begged with more assurance of faith then that which is rashly uttered upon a sudden. And therefore Salomon saith, *Be not rash with thy mouth, and let not thy heart be hasty to utter any word before God, Eccles 3. 1.* Neither do I condemn all that seem to pray *ex tempore*: For as his faculty is to be commended that is so well studied in Divinity and exercised in preaching as that he is able to preach as it were *ex tempore*; not that he casteth himself upon extraordinary inspirations, but is enabled by the help of his former studies and exercises: so is his faculty to be commended who is so well studied in Divinity and exercised in applying the severall parts of religion to the use of prayer that he is able as it were *ex tempore* to conceive a prayer; not that in so doing he casteth himself upon the extraordinary inspiration of the holy Spirit, but is enabled by the help of his former studies and meditations.

A set form is to be preferred before *ex tempore* prayer without preceding meditation.

Now if I be asked the question, Whether is better, a set form of prayer or a prayer conceived; I answer by distinction: For if they speak of such a prayer as is conceived *ex tempore* without former study and meditation, by such an one as expecteth extraordinary inspiration, meaning to pray as the Spirit shall move him; I answer, that a set form is

to be preferred before such an extemporall prayer. First, because it wanteth due reverence of God, when men dare speak to God *quicquid in buccam venit*; whatsoever first cometh into the mouth, when as if they were to speak to their prince or any whom they revered, they would use preparation; and directly against the advice of Salomon, Eccles 5. 1. Secondly, because it is joyned with the presumptuous fanſie of the Enthuſiaſts and tempting of God. Thirdly, because in prayers rashly and suddenly made many times things are uttered which beſeem not the maieſtie of God nor are expedient for men. Such sudden prayers are of the mind rather then of the heart. Fourthly, Though the thing uttered were good without exception, yet that good which is uttered upon premeditation and mature deliberation is more acceptable unto God then that which proceedeth from a sudden motion.

If they ſpeak of a prayer conceived upon due meditation, I diſtinguiſh again, in reſpect of private prayer of one, and that which is common and publick. For private prayers, that courſe is to be followed for which moſt do find themſelves beſt qualified, being alwayes carefull to avoyd thoſe inconveniences to which either a ſet form or a conceived prayer is more ſubject. The ſet form is more ſubject to wandering thoughts and want of attention of mind; the conceived, to want of affection, the powers of the ſoul being wholly occupied in invention. But for the moſt this will be found the moſt behooffull courſe, to have a ſet form

form or forms rather for the generall and the many blessings for which we are either to pray or to prayse God ordinarily, whereunto extraordinarily something is to be added as occasion is offered: I say, forms rather, for the avoyding of distraction and wandering thoughts. And because our prayers are defective, it shall be expedient to conclude them with that absolute form which Christ hath taught us.

As for prayers publick and common with others; Though a conceived prayer be more commendable in the speaker if it be performed without spirituall pride and ostentation, yet a set form or forms is more profitable for the hearers, who with a known form may easily concur in prayer with the speaker, which in a conceived form unheard of before they cannot so well do. All which I have the rather noted, because I understand that in these times both many hearers do erroneously magnifie extemporall prayers, contemning all set forms; and also the oratours or speakers themselves in great ostentation and spirituall pride affect such variety of extemporall prayers, as if they scorned to use the same form twice; when as our Saviour in the garden is recorded to have prayed thrice and to have used the same form; Matth. 26. 29, 42, 44.

CHAP. XXIV.

Of things required out of the action of prayer.

Hitherto we have spoken of such things as are required in the action of invocation: Now we are to treat of those things which must be done out of the action, that is to say, both before and after.

Before there is required preparation. For 1. if we ought to prepare our selves when the Lord is to speak unto us in the ministry of the word, that we may be fit to heare; as Exod. 19. Eccles 4. 17. then much more are we bound to prepare our selves when we our selves are to be speakers, that we may be fit to speak to so great a Majestic. 2. If we will not speak to our superiours, especially our Prince, without preparation, how much more ought we to come prepared when we are to speak to the King of kings, and that concerning matters of great importance. Thirdly, we may not be rash with our mouths, nor let our hearts be hasty to utter any thing before God; Eccles 5. 1. But as the sonne of Sirach adviseth, Before we pray we ought to prepare our selves, and not be as those that tempt God, Eccles 18. 23. Fourthly, we have the example of David Psal. 108. 1. and 57. 7. O God, my heart is prepared, so is my glory; I will sing and give praise.

I. Preparation.
The reasons why preparation is necessary.

Now this preparation consisteth partly in removing the impediments, and partly in the using of the means. For first, We must look to our feet, Eccles 5. 1. that is, with what affections and dispositions we come to prayer; and consequently are to lay aside all carnall thoughts and worldly cares which might distract

This preparation consisteth, 1. in removing impediments

casian. Col.
lat. 9. cap. 3.

distract our minds. *Quicquid ante orationis horam anima nostra conceperit, necesse est ut orantibus nobis per ingestionem recordationis occurrat. Quamobrem quales orantes volumus inveniri tales nos ante orationis tempus prapare debemus*: Whatsoever before the houre of prayer the mind hath conceived, it is necessary that whilest we are praying it offer it self by the ingestion of the remembrance. Wherefore such as we would be found to be whilest we pray, we must prepare our selves to be such before the time of prayer. Secondly, we must put off the shoes off our feet; as Exod. 3. Jos. 5. that is, our pollutions and corrupt affections: as carnall lust, which maketh the heart speak lewd things; and anger, as 1. Tim. 2. 8. 1. Pet. 5. 7. Matth. 5. 23, 24. Thirdly, we must not suffer our heart to be made heavie with surfeting and drunkennesse, Luke 21. 34, 36. but contrariwise, with prayer upon extraordinary occasions to joyn fasting, 1. Cor. 7. 5. and with the ordinarie a moderate diet. Fourthly, if we be guilty of any sin unrepented of we must repent thereof, promising and purposing amendment for the time to come; for sinne not repented of is as *a wall of separation between God and us*, Isai. 59. 1, 2. *God heareth not impenitent sinners*, John 9. 31. Isai. 1. 15, 16, 18. & therefore, as Psal. 26. 6. *we must wash our hands in innocencie, and so come to the altar of the Lord to offer the incense of our prayers, lifting up holy hands unto God*, 1. Tim. 2. 8.

2. In using
the means.

The means. First, because the Lord *prepareth the heart*, Psal. 10. 17. we are to desire him to prepare our hearts unto prayer. Secondly, we must use meditation:

dition: In which regard David calleth his prayer his *meditation*, Psal. 5. 1. that is to say, that which he had meditated of, Psal. 142. 2. *Effundam coram eo meditationem meam*, I will poure out my meditation before him. There is such affinity between meditation and prayer, that the Hebrew word *חשב* signifieth either of both, *to meditate*, or *to pray*: and therefore Gen. 24. 63. some reade that Isaac *went out to meditate*; others, *to pray*: And it is likely that he did both; first meditate, and then pray.

Now the end of this preparation being to make us fit to perform such duties as are required in prayer, our meditation must be referred thereunto. And first if we find our selves backward in the duty it self, we may meditate on those reasons which before we used to this purpose. And that we may perform it in an holy manner, we must stirre up our hearts, as David doth in many places, as Psal. 103. 1. that so we may *call upon God with our hearts*. And if our knowledge be so small that we are not able to conceive a prayer of our selves but must be faine to use a forme prescribed by others, we must beforehand meditate thereof, that we may be able both to understand it and to use it aright. And that we may pray in faith, we are to meditate on the promises of God made to our prayers, and on the mediation and intercession of our Saviour Christ, on which our faith is to be grounded. Likewise we are to meditate on our own unworthinss, that so we may pray in humilitie; of the glorious Majestie of God our heavenly Father, that we may call upon him in reverence; of the excellency, profit, necessitie of those blessings

Meditation
required be-
fore prayer.

Of the duties to be performed after prayer.

blessings for which we either pray or give thanks, that so we may pray with fervencie and give thanks with alacrity. And further, if we conceive a prayer before not used, we are to meditate not onely of the matter but also of the manner and order of our speech, that we may be able to say with David, *My heart is prepared, so is my tongue*, I will now call upon the name of the Lord. And thus much of Preparation.

Psal. 108. 1.

II. Of the
duties to be
performed
after prayer.

After the action there ought to be such a disposition as the severall kind of invocation doth especially require: Whereof in due place. In the mean time this admonition in generall may be given, That when we have at any time called upon God, we take heed that we do not end our prayers as we end epistles, with a *Pale*, bidding the Lord Farewell till the time of prayer come again, as though we had then ended our task and had performed all the service we owe unto God, in the mean time neither thinking of God or godlinesse, but following our own corrupt wayes. For howsoever we cease to speak unto God for a time, yet we cease not to be in his sight and presence; and therefore cannot do as untoward children and unchast wives, who though in absence they have behaved themselves lewdly, yet approve themselves to their parents and husbands by their demure carriage in presence: But we are continually in Gods sight and presence; and therefore if after we have called upon God we play the lewd children even in his sight, and go a whooring after vanities in his presence, how cannot this but greatly amaze us against we shall pray again, and

and put us out of hope to be heard. Wherefore the frequent exercise of prayer is a notable bridle to restrain us from sinne, whether you respect that which is past or that which is to come. For when a man is about to commit sinne, let him call to mind his prayer past; *Am I that man whose lately called upon God, making such shew of pietie; pretending a zeal of Gods glory in advancing his kingdome and doing his will? &c.* or that which is to come; *With what face can I appear before God guilty of such offenses? with what assurance can I lift up these eyes unto God, that behold vanities; these hands unto God, that commit such sinnes? &c.* Let us therefore with David use to meditate, *If I regard wickednesse in my heart the Lord will not heare me*, Psal. 66. 18. following the advice of the Apostle, 2.Tim.2.19. *Let every one that nameth the name of Christ depart from iniquitie.* For, not every one that saith unto me, *Lord, Lord*; shall enter into the kingdome of heaven, but he that doeth the will of my Father which is in heaven, Matth. 7. 21. *Inefficax est petitio cum precatur Deum sterilis oratio, i. sine operibus.* Petition is uneffectuall when we call upon God with a barren prayer; that is, without good works. And thus much of the manner of Invocation.

L

CHAP.

C H A P. XXV.

of the matter and subject of our prayers, and what
is required thereunto; namely, that it be good
and according to Gods will.

NOW followeth the matter or the subject; that
is, the things for which we either do pray or
give thanks. Concerning which this is to be noted
in generall, That we have a sound perswasion
grounded on the word of God that they be lawfull
and good: First, because *what is not of faith is sin*,
Rom. 14. 23. Secondly, for what we do either
pray or give thanks to God, thereof we acknow-
ledge God to be the author: but it is blasphemous
to make God the author of that which is wicked &
unlawfull. Thirdly, prayers must be made in faith,
viz. that God accepteth our prayers and will grant
them unto us. This faith must be grounded on Gods
promise; and God promiseth to give good things to
them that ask, Matth. 7. 11. Evil things are not
within the compasse of Gods promise; for the fore-
telling of that which is evil is rather a threatening
then a promise. Fourthly, the assurance that we
have to be heard, is when we ask any thing accord-
ing to Gods will, 1. John 5. 14. but to ask evil things
is not according to Gods will. Fifthly, they that
call upon God for evil things are like the wicked,
Psal. 50. who think that God is like unto them.
Sixthly, if we ask good things we have assurance to
be heard, Matth. 7. 11. 1. John 5. 14. *Εὐχῆς ἀγαθῆς*

Menander.

ὅτι ἀγαθὸν ὁ Θεός.

For our direction in this behalf our Saviour
Christ

Christ hath prescribed a most perfect form of prayer, which is *summa petendarum*, the summe of things to be desired: So that whatsoever may be referred thereunto we may be assured is according to Gods will, but what cannot be referred to some part of the Lords prayer, that our Saviour hath not taught us to ask nor the Father promised to give.

There remaineth the last point. For now it may be demanded, How we being so corrupt and sinful in our selves, should be able to pray according to the will of God.

How we may be enabled to pray according to Gods will.

Of our selves, indeed we are not able to think a good thought, and much lesse to conceive an acceptable prayer. Of our selves we cannot say that Jesus is the Lord, and much lesse call upon God as our Father in Christ: But the Spirit of God helpeth our infirmities: for we know not what we should pray as we ought, but the Spirit it self maketh intercession for us with groanings which cannot be uttered. And he that searcheth the heart knoweth the mind of the Spirit, because he maketh intercession for the Saints according to Gods will. Rom. 8. 26, 27. *Quod non sic est intelligendum*, saith Augustine, *ut existimemus sanctum Spiritum Dei, qui in Trinitate incommunicabilis Deus est, & cum Patre & Filio unus Deus, tanquam aliquem qui non sit quod Deus est interpellare pro sanctis. Dictum quippe est, INTERPELLAT PRO SANCTIS, quia interpellare sanctos facit. Sicut dictum est, TENTAT VOS DEUS VESTER UT SCIAT SI DILIGATIS EUM: hoc est, ut scire vos faciat: Which is not so to be understood, that we should think the holy Spirit of God, which in the Trinitie is God incommunicable, and*

Epist. 121.

Lib. 2. De
oraculo De-
um. 120.
YET OF GOD
OF EMBROIDERED
ALIVE 1200

Zeck. 12. 10.
Heb. 10. 29.

with the Father and Sonne one God, should pray for the Saints unto one who is not that which God is. But it is said, *He prayeth for the Saints*, because he inableth the Saints to pray: as it is said, *Your God tempteth you that he may know whether ye love him*; that is, that he may cause you to know it. It is well said of Chrysostome, *Supra vires hominis est facere cum Deo colloquium nisi adsit vis & actus Spiritus sancti*. It is above the strength of man to conferre with God unlessse the vertue & operation of the Spirit be present. And therefore when we pray we are to crave the assistance of Gods spirit, which is the *spirit of grace and prayer*, Zeck. 12. 10. which God hath promised *to give to them that ask him*, Luke 11. 13. and in and by his holy spirit we are to call upon God, Jude v. 20. For whereas many graces and duties are required in prayer all which are above our own strength, the spirit of God, which is the spirit of grace and supplication, effecteth them all in the children of God. It is he that *prepareth our hearts to prayer*, Psal. 10. 17. that *openeth our lips that our mouth may shew forth his praise*, Psal. 51. 15. It is he that anointeth our blind eyes that we may see, and toucheth our senselesse hearts that we may feel our misery and want, that in true humiliry of soul we may poure forth our hearts before God. It is the spirit of the *fear of God* that maketh us to come with due reverence of his Majestie. It is the spirit of *supplications* that maketh our frozen and benumbed hearts to pray fervently with sighs that cannot be expressed. It is the spirit of *adoption* who *testifieth unto our spirits that we are the children of God*, by which we do

cry

we are assisted by the spirit.

10

cry in our hearts, Abba, Father. Finally, it is the spirit of *grace* which helpeth our infirmities, and furnisheth us with those graces which be requisite in prayer, and teacheth us to pray according to God. And this is that which Paul teacheth us, that we have access to the Father through the Sonne and by the holy Ghost, Ephes. 2. 18. that is, in the name and mediation of Christ, by the help and assistance of the holy Ghost. For being both unworthy in our selves, and of our selves unable to call upon God as we ought, if we come in the name of Christ craving the assistance of the holy Spirit, in Christ we shall be accepted, and by the holy Ghost enabled to pray according to God.

But here we are to take heed that we abuse not this doctrine concerning the help and assistance of the holy Ghost in prayer, by neglecting our own indeavour and presuming of the extraordinary inspiration of the holy Ghost: for that is to tempt God: But in doing the uttermost of our own indeavour, we are to crave the assistance of Gods Spirit, who will not be wanting to those who are not wanting to themselves. Now if it be demanded how these things may stand together, that no man can pray without the spirit of God and without faith, and yet both the spirit and faith is to be obtained by prayer, I answer, God by his preventing grace worketh in us a true desire of grace and of faith, which desire of grace is the beginning of the grace desired. And therefore the grace of the spirit and faith in order of nature go before prayer, which is

Quest.

Answ.

L 3 the

Of the circumstances of prayer.

the effect of that desire, and yet prayer goeth before the knowledge or feeling of either of both.

CHAP. XXVI.

Of the circumstances of prayer.

x. Of the persons: In which respect it is publick or private. Of publick prayer.

ANd thus much of the substantiall points of Invocation: Now follow the accidentall, which are the circumstances of Person, Time, and Place. Prayer in regard of persons is either publick or private. Publick invocation is the prayer of a congregation, as of a parish or colledge. Of publick prayer we are to make speciall account: For if the prayer of some one man can avail so much (as heretofore I have shewed) what shall we think of publick, where the prayers of so many ascend together unto the Lord? As the flame of one faggot-stick to the flame of the whole faggot or bundle, so is the prayer of one man to the prayer of the whole congregation: for *Vis unita est fortior*, force united is so much the stronger; and *a threefold cable is hardly broken*. Our Saviour Christ hath bountifully promised that *where two or three be gathered together in his name, there is he in the midst of them*, Matth. 18.20. Yea, such is the presence of the Lord in publick assemblies, that those which have been excluded thence have thought themselves banished from the presence of God, and to be put away from his face. It was the punishment of Cain, and so he esteemed it, Gen. 4. For when the Lord had banished him from that earth which had received his brothers blood from his hand, v. 11. which was the place of the visible Church, v. 14. he saith, that by reason of this punishment

nishment he should be *hid from Gods face*. We see the same in the practice of David; Who when he was in banishment desired nothing more then to have liberty to come into the assemblies of the saints: & when he had liberty he rejoyced in nothing more. For the first, reade Psal. 27. and 42. and 84. In Psal. 27. 4. *One thing have I desired of the Lord, that will I require, even that I may dwell in the house of the Lord all the dayes of my life, to behold the beauty of the Lord, and to visit his temple.* Psal. 42. 1, 2. *As the hart brayeth for the rivers of waters, so pants my soul after thee, O God. My soul thirsteth for God, even for the living God: when shall I come and appear before the presence of God?* &c. And v. 4. he saith that his soul languished when he considered, that had it not been for the tyrannie of his oppressours he might have gone with the rest of the assembly into the house of God. Psal. 84. 1. *O Lord of hosts, how amiable are thy tabernacles! My soul longeth, yea and fainteth, that I might come to the courts of the Lord: my heart and my flesh cry out after the living God.* In the third verse he seemeth to envie the sparrows and the swallows which had liberty to lay their young ones there where he had no access: And then he cryeth out abruptly with a wonderfull patheticall exclamation, *O shine altars, Jehovah, my King and my God!* In the three next verses he pronounceth them happy not onely that dwell in the Lords house to praise him, but also those who have liberty to come to the Church, although it were by tedious and troublesome journeys, both in respect of the way and the weather: thereby signifying, that he would think himself

happy if he might have liberty to come to the assembly, although he went through thick and thin: and that no way or weather should hinder him. And again, v. 10. he saith, that *one day spent in the house of the Lord is better then a thousand elsewhere*, and that he had rather be a doore-keeper in the house of God then to dwell in the tents of iniquity. Thus we see Davids affection to the assembly of the Saints; when he might not enjoy them. And as he placed happinesse therein when he wanted them, so when he enjoyed them his chief joy was therein: Psal. 122. 1. *I rejoyced when they said to me, We will go to the house of the Lord.* Reade 2. Sam. 6. 14, 16. When the ark of the Lord was to be brought to the city of David, David for exceeding great joy danced and leaped before the ark with all his might, as if he had not been his own man, inso much as his wife despised him, & v. 20. derided him, *O how glorious was the king of Israel this day, which was uncovered to day in the sight of the maids of his servants as a fool uncovereth himself!* If we were men according to Gods own heart, as David was, we would have the like estimation of the assemblies of the Saints; both when we could not frequent them, most earnestly to desire them, and when we have liberty, with wonderfull chearfulness and alacrity to frequent the Churches, as for other exercises of religion so for prayer. In respect whereof it is called *the house of prayer*, Isai. 56. 7. Neither must our private prayer exempt us from the publick: For although it be an excellent exercise and in no case to be omitted, yet if it come in comparison it must give place to the publick. But the

the frequenting of the publick assemblies is especially to be understood on the Sabbath, on which is *mercatura animæ*, the merchandise of the soul; and the market-place is the Church.

Now as we are to frequent the publick assemblies, so we must be carefull before we come thither to prepare our selves; according to the counsel of the Wise man Eccles. 4. 17. *to look to our feet*, that is, to our affections, *lest we offer the sacrifice of fools*; and to *lift up holy hands*, *without wrath or doubting*, 1. Tim. 2. 8. And also when we are there, to behave our selves both in soul and body as I have shewed before; labouring also inwardly for unanimity, that we may call upon God *simpliciter*, with one mind and heart, (To unanimity is the promise made, Matth. 18. 19. *If two of you shall consent*, &c.) as the Primitive Church did, Acts 1. 14. and 4. 24. and outwardly for uniformity so farre forth as it is joynd with decency and order, and severed from superstition.

Private preparation required before publick prayer.

Concerning the voice, which I said was alwayes to be used in publick prayer, we are to know; If it be uttered in one voice, as in prayer, the mouth of the people ought to be the minister: because it is part of prophetic, and the Apostles Acts 6. 4. make it part of their function. If by the voice of many, as in singing (For singing also is warranted in the word of God both by the example of Christ, Mark 14. 26. & by the commandment of the Apostle, Col. 3. 16. Ephes. 5. 19. & of James ch. 5. 13.) then such singing is to be used as we may sing with grace in our hearts and spirits, with understanding to instruct and edifie both

Of the voice to be used in publick prayer.

both our selves and others. But we may not so sing as that neither we our selves can attend to the matter, nor they which heare us understand what is said. That both unanimitie and uniformitie may be used, it is fit that there should be set forms of publick prayer: for then may the people best joyn their consent and desire of heart when they know beforehand the very form of the request. Indeed to that which they understand they may at the end of the prayer say, *Amen*; but when they know beforehand what shall be asked, there may be a better concurrence between the prayer of their heart and the speech of the minister who is the mouth.

Of private
prayer.

Private prayer is either the prayer of a familie, or of some one. To the former doth the promise of Christ also appertin; *When two or three are gathered together in my name, there am I in the midst of them*, Matth. 18. 20. And it is so much to be preferred before the other as it seemeth to draw nearer to publick prayer: And therefore it is the duty of an householder to call his familie together and to pray with them.

The prayer of some one man is properly called private: For *privus* with the ancient Latins is the same with *singuli*. That which properly is required in this prayer is this, that it be private: as that we be not heard to pray of any man. This is done either when we are alone and ordinarily, or in the sight of others upon occasions offered. If when we are alone, we must neither be heard nor seen of any, but obey the commandment of Christ, Matth. 6. 6. *When thou prayest enter into thy chamber, and when*

when thou hast shut thy doore, pray unto thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. And therefore we are to be careful to contain our voyce within the compass of the private place wherein we pray. For otherwise we break the commandment of Christ, and it is all one as if we prayed openly. For, as Tertullian saith, *petitiones suas quid minus faciunt quidem si in publico orant?* What do they lesse in their petitions then if they prayed in publicke?

Again, if we so pray privately as that either we be seen or heard of men, our prayers wil not be void of ostentation. But as we are to avoid evil, so we are to shun all appearance of evil. Now to pray for ostentations sake is a thing simply evil and forbidden by our Saviour Christ, *Math. 6. 5.* And therefore we are to forbear not onely from it but also from the shew thereof.

If privately thou art to pray upon occasions offered in the presence of others, then thou art to pray in the closet of thy heart without using the voice, according to the example of Moses, *Exod. 14.* of Abrahams servant, *Gen. 24.* and Hannah, *1. Sam. 1.* Nehemiah, *chap. 2. 4.* But this is not to be understood of him who praying in the company of others is as it were the mouth of the rest. For we are to conceive of that as of the prayer of the family, wherein the voice is necessary.

CHAP. XXVII.

Of the time of prayer.

NOW we are to enquire of the time of invocati-
on, when we are to call upon God. The holy
Ghost telleth 1. Theff. 5. 17, 18. that we must pray
ἀδιαλείπτως, that is, *continually*, and *ἐν παντί*, in all things
to give thanks; and not in that place alone, but also in
divers others; as Luke 18. 1. that we must pray
πάντοτε, *always*; and 21. 36. as also Ephes. 6. 18.
ἐν παντί καὶ πάντοτε, in all seasons.

Object.

What then, will you say, must we do nothing els
in the whole course of our life but pray?

Answ.

I say not so. This was the phantasticall opinion
of the fanaticall hereticks the *Euchetæ*, which
thought they might do nothing else but pray, and
grounded their heresies upon these places of Scri-
pture. But for the answering of them and informing
our selves in the truth, first we are to search out
the true meaning of those places of Scripture: First,
therefore where it is said 1. Theff. 5. 17. that
we must pray *continually*, it may be fitly expounded
by that in the 18. verse, *ἐν παντί*, in all things; for the
sense would be the same if we should say, *ἐν παντί*
ἀδιαλείπτως, *in all things pray*, and
continually give thanks, that is, upon every just oc-
casion pray and give thanks. Now that these can-
not be understood of perpetuall continuance in pray-
er, excluding all other actions and duties, it is plain
by this; Paul in divers places of his epistles doth
professe of himself that he did pray and give thanks
always, continually, without ceasing; Rom. 1. 9.

Col.

The *Euchetæ*
confuted.

1. Theff. 5. 17.
expounded.

Col. 1. 3. 1. Cor. 1. 4. Ephes. 1. 16. Col. 1. 9. 1. Theff. 1. 2. 2. Theff. 1. 3. and yet notwithstanding he neither denied to obey the necessities of nature, neither omitted the duties either of his calling or of a godly life: Nay, he laboured in his calling more then all the rest of the Apostles. The like may be said of Cornelius, of whom the Scripture doth testifie Acts 10. that he *prayed alwayes*, which is all one with *in all things*; and yet by his calling a Centurion, and therefore sometimes in fight: and for the duties of a godly life, it is said that he was a *just man*, v. 22. and therefore exercised the duties of the second table, and gave alms.

Secondly, as touching the place in Luke 18. 1. where it is said that Christ spake a parable to this end *that we ought alwayes to pray*, the holy Ghost expoundeth his meaning in the next words by removing the contrary, that we should *pray alwayes and not faint*: So that *to pray alwayes* in this place, is *not to faint in prayer*: Which in other places is *προσκαίρειν τῇ προσευχῇ*, to persevere in prayer: as Rom. 12. 12. that is, *with some pertinacie* (if I may use this word in the good sense) *to persevere in prayer*. And that this is the meaning of the words it appeareth by the scope of the parable it self, which is nothing else but this, That when we have prayed unto God and he seemeth not to heare us, we must not faint and give over, but stedfastly persevere untill we have an answer.

Luke 18. 1.
expounded.

Thirdly, for the other places: Luke 21. 36. and Ephes. 6. 18. it is not said, *in every time*, but, *in every season*; that is, upon every just

Luke 21. 36.
and Ephes.
6. 18. cleared

just occasion, whensoever opportunity is offered. To confirm this exposition this reason may be used; The Lord in his word inioyneth us a great sort of duties besides Invocation, which if we do omit, for the omission of them, although we should do no hurt, we shall be condemned: Matth. 23. 42. the sentence of condemnation is pronounced against the wicked for the omission of certain duties, which necessarily must be omitted if we should do nothing else but pray. Again, it is a received distinction, That the negative commandments of God do bind both *semper* & *ad semper* to the abstaining from those things which are forbidden; but the affirmative commandments, howsoever they do bind us *semper*, yet for the most part they do not bind us *ad semper*. And therefore although we be alwayes bound to the performance of this duty, and never exempted from it, yet we are not bound to do it alwayes. So that these commandments of *continuing in prayer* are to be understood of the whole life and not of every moment of time.

That we are
alwayes
bound to the
duty of pray-
er.

Now that we are alwayes bound to this duty appeareth both by our continuall necessitie to pray, in regard first of our necessities and wants both spirituall and temporall; secondly, of the continuall rage of our spirituall enemies, who are never at truce with us except we be at league with them; thirdly, of innumerable dangers which are alwayes imminent, from which by Gods continuall mercy and goodnesse towards us we are delivered, for which we must returne thanks unto him. For if there were no other cause of thanksgiving (as there are many)

but

but onely this, that he hath spared us, and not confounded us for our sinnes, this were matter sufficient: Lami. 3. 22. *It is the mercy of the Lord that we are not confounded.*

Now that we may perform these commandments of continuance in prayer, it is requisite that we call upon God both ordinarily at set times, and extraordinarily as occasion and opportunity is offered. And therefore in respect of time prayer is thus distinguished; *Prayers sunt sunt vel vaga*: which distinction belongeth both to publick and private prayer.

For publick prayer; What set houres in the day-time are to be appointed for Divint service; it is to be left to the discretion of every Church. Onely in the night-time it seemeth inconvenient in the flourishing and quiet estate of the Church, that publick assemblies should be held: but in time of persecution it is otherwise. For *vaga*: They are so often to be used publickly as occasion is offered either by any publick danger and calamity to pray, or by some publick blessing of God to give thanks.

But concerning private prayer, there is no time of day naturall which may not be employed thereunto. It hath been the practice of the godly to call upon God both night and day. So did David, Psal. 119. 1. Annah, Luke 2. 37. and not onely she, but all right widows, of whom Paul speaketh. 1 Tim. 5. 5. So did Paul himself, 2 Tim. 1. 3. 1 Thess. 3. 10. But more specially for the day; David saith that he would call upon God *seven times a day*; that is, many times, Psal. 119. 164. In another place he saith that

Of stinted prayers at set times, & unstinted upon occasions offered.

No time exempted from private prayer.

he would *pray in the morning, in the evening, and at noon.* And again, for the morning, Psal. 5. 3. and in another place, that he would *prevent the morning watch.* For the noon, Acts 10. 9. For the night our Saviour gave us a precedent Luke 6. 12. where it is said that he *spent the whole night in prayer unto God.* And to omit other speciall times; There is none so unseasonable as midnight; yet often in this time have the godly given themselves unto prayer: Psal. 119. 62. *At midnight will I rise to give thanks unto thee.* And so did Paul and Silas, Acts 16. 25. So that we see no time excluded from private prayer.

But to apply the former distinction to private prayer also: and first for *state*: That our infirmity may be helped, and our backwardnesse in this duty relieved, we are to appoint to our selves some certain houres in the day which we will not let passe without invocation on the name of God: but yet so as we place no religion in one time more then in another, as the Papists do in their canonicall houres, as though God were more ready to heare one time of the day then another. This practice which I have named the most holy men of God have used: As David, Psal. 55. 17. *In the morning, at noon, and in the evening will I pray:* And Daniel, chap. 6. 10. used to pray three times in the day. Which practice of theirs we are thus to imitate: 1. to pray in the morning, before we go about the works of our calling; 2. in the mid-day, in the time of intermission of our works; and thirdly, at evening, before we take our rest: and besides, whensoever we take meat we are to use both prayer and thanksgiving, 1. Tim. 4. 4, 5.

2. Concerning *vaga*: We are to follow the advice of the Apostle Col. 3. 17. *In every thing which we do, in word or deed, both to take it in hand by calling upon the name of the Lord, and to end it with thanksgiving.* Not that we are alwayes to use the voice and gesture of the body; for sometime it is sufficient to lift up the soul unto the Lord: Which kind of short prayers among the ancient Fathers were called *ejaculations*. And thus if we shall use *stata & vaga orationes*, stinted and unstinted prayers, omitting no just occasions, we shall perform the commandment 1. Thess. 5. 17. but otherwise we shall break the same, and in so doing we shall incur the wrath of God.

CHAP. XXVIII.

Concerning the place of prayer.

THirdly, concerning the place: To no one certain place is that promise made that then was made to the temple of Jerusalem, *viz.* That whatsoever men in their extremitie should ask of God in it, God would grant it in his holy habitation in the heavens. Jesus the Messias then looked for, whose presence was sought in the mercy-seat and between the Cherubims, is now entred between the veil, that is, in the heaven, and there abideth onely Mediatour for us: unto whom from all the coasts of the earth we may lift up pure hands with assurance that we shall be heard. Howsoever the Israelites under the Law were tyed to pray either in the temple and tabernacle, Deut. 12. 5, 14. Psal. 99. 6. or else

That there is no limitation of place for prayer.

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towards

towards the same, 2 Chron. 7. 38. 1. Kings 8. 44, 48. Psal. 138. 2. Dan. 6. 10. yet now all such distinction and difference of place, being but ceremoniall, is abolished. For that one place of prayer and sacrifice was a type of Christ Jesus the alone altar, and the praying in or towards the same did figure out thus much, That onely in the mediation of Jesus Christ, who is the onely Mediatour both of redemption and also of intercession, we are to call upon the Lord: Wherefore seeing these were but shadows and ceremonies of things to come, and seeing the substance and truth itself, Jesus Christ, is already exhibited, wherunto the shadows and ceremonies do and ought to give place, we are not now tied to one place more then another, as one being more typically holy then another. In the 4. of John v. 21, 22, 23, 24. our Saviour himself resolveth this doubt: for when the Samaritane had demanded of him, which is that place wherein God is to be worshipped, the mount Gerizzim where the Samaritanes temple was, or the mount Moriah whereon the temple of Solomon was built, Christ giveth her this answer, That now the time was come wherein all these differences of places, being but ceremoniall, were taken away; & that now the Lord was no more to be worshipped by ceremonies but *in spirit and truth*: and therefore that it was lawfull to worship God not onely in Jerusalem or in mount Gerizzim but also in other places.

The Prophet Malachi seemeth to foretell the same, chap. 1. 11. For so the Lord speaketh by him, *From the rising of the sunne to the going down to the same*

same my name is great among the Gentiles; and in every place incense shall be offered in my name, &c. But most plain is that 1. Tim. 2. 8. where the Apostle willeth that men should pray *in every place, lifting up holy hands without wrath or doubting.* So that there is no such difference of place, but that we may lawfully call upon God in any place: Which also is confirmed unto us by the practice of Christ and his Apostles: who did not onely pray in the temple, but without distinction in other places, as in the mountain, in the desert, in the garden, in private houses, on the house-top, on the sea-shore; and where not:

Hence appeareth the vanity of Pilgrimages: Which were used either because the places were more holy to which they went then others, or because the Lord was nearer to them there then elsewhere. The former reason I have already confuted: and the latter is more absurd. For is the Lord present at Jerusalem, and is he absent in England? nay, *Do not I fill heaven and earth? saith the Lord,* Jer. 23. 24. And doth not the Psalmist say, Psal 138. 8. *If I ascend into heaven, thou art there; if I lie down in hell, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, yea, thither shall thy hand lead me, and thy right hand hold me.* Seeing therefore that the Lord is every where present to heare us, we may call upon him in any place: and the rather because our bodies are the temples of God; and we our selves priests, and Christ Jesus dwelleth in our temples, upon whom, as being our onely altar, we may offer up incense, that is, our prayers, Revel.

The vanity
of Pilgrima-
ges.

5. 8. Psal. 141. 2. So that wheresoever we are, we have temples wherein to call upon the Lord.

Now howsoever this which I have said be in generall true of Invocation both publick and private, yet it is to be understood of publick with this distinction: For publick prayer is to be considered according to the state of the Church: If the Church be either in persecution or warfare, wheresoever the assembly meeteth to that purpose there may they lawfully pray: As namely in persecution, in private houses or in secret places: for the assembly & not the place maketh prayer publick. But if the Church be in flourishing and quiet estate, there ought some publick places, as Churches, to be appointed for that purpose, wherein the congregation ordinarily is to be assembled; not for any greater holiness in the Churches then in other places (for the assembly sanctifieth the place, and not the place the assembly) but onely for good orders sake and politic of the Church.

CHAP. XXIX.

Of Prayer or Petition: and what is required unto it.

1. A sense of our wants and a desire to have them supplied.

Hitherto of the generall doctrine of Invocation common to both the sorts. Now followeth the speciall.

Invocation is either prayer or thanksgiving. In the former we ask good things at the hand of God: In the latter we return praise and thanksgiving for benefits received. The former hath reference to the time to come; the latter, to the time past. For in the former

former we crave either the gift of such things as we want for the time to come, or the continuance and increase of that which we have. In the latter we praise Gods goodnesse for his blessings either bestowed already, or at the least promised. In the former we beg and pray; in the latter we give, or rather render and repay, the praise which is due to his name.

But howsoever in nature these two sorts of Invocation do differ, and so are in doctrine to be severed, yet in use and practice they must go together. Neither must we be more ready to crave new blessings at the hands of God then to return thanks for benefits already received. And therefore the performance of both these duties the holy Ghost in many places hath joyned together: as 1. Theff. 5. 17, 18. Psal. 50. 14, 15. 1. Tim. 2. 1. Col. 3. 17. More plainly Col. 4. 2. *Continue in prayer, and watch in the same with thanksgiving.* Phil. 4. 6. *Be distrustfully carefull for nothing, but in all things let your requests be manifested unto God in prayer and supplication with giving of thanks.* Examples: of Jacob, Gen. 32. 9, 10, &c. David, 1. Chron. 29. 10, 18. 2. Sam. 7. 18. Paul, Col. 1. 9, 12. Phil. 1. 3, 4. 1. Theff. 1. 2. Not that by giving of thanks for benefits received we do merit greater and better, according to that of the Schoolmen, *De acceptis beneficiis gratias agentes mere- mur accipere potiora*, When we render thanks for benefits received, we merit to receive better; but that the Lord of his mere bounty is ready to reward our thankfulness for former benefits with granting new blessings which we crave at his hands: and likewise

Prayer and thanksgiving must be joyned together.

Th. Aquin. 2. 2. quest. 83. 17. 6.

our selves, when we are affected with a thankfull remembrance of Gods goodness towards us for the time past, are the more encouraged with faith and assistance to crave new blessings for the time to come; Psal. 4. 1. 1. Kings 3. 6, 7, 8. Psal. 118. 1, 2.

What Prayer
or Petition
is.

But first we are to speak of prayer. Prayer is that invocation whereby we effectually crave any thing which we do well (that is, lawfully and profitably) desire at the hands of God.

Where I say it is *invocation*, I mean that it is a religious speech of the faithfull made unto God in the name of Christ, according to the will of God, by the help of the holy Ghost, concerning good things appertaining to Gods glory and our good; and consequently, that whatsoever before hath been spoken in generall concerning Invocation is particularly to be applied to Prayer. The proper nature and difference is expressed in the word *crave*: For prayer is that invocation whereby we beg and crave of God. But because we speak of that prayer which is right and acceptable, and is framed according to the will of God, as was said in the generall out of 1. John 5. 14. and it is the will of God that our prayer should be effectual and our desire good; therefore I added, *whereby we effectually crave any thing which we do well (that is, lawfully and profitably) desire of God.*

That our prayer which shall avail with God must in it self be effectual, S. James teacheth us, chap. 5. 16. *The prayer of a righteous man availeth much, it being effectual.* The word is *enargen* of which I have spoken before. As therefore that is an effectual oration

oration wherein nothing is omitted which the oratory art requireth, whether the hearers be perswaded or not; so that is an effectuall prayer wherein nothing is omitted which in the word of God, that teacheth the art and doctrine of prayer, is required either in generall or in particular. For although the efficacy of prayer doth not properly consist in the observation of the generall points, yet they are such as without them it cannot be effectuall: As 1. That the party which prayeth be faithfull, that is, a penitent and believing sinner; 2. That the prayer be directed unto God; 3. In the name and mediation of Christ; 4. By the help of the holy Ghost; 5. That it be a prayer of the heart, or that the prayer be made in truth; (for so that the promise is restrained, Psal. 145. 18. and therein the life of the prayer consisteth, without which it is dead and counterfeite) that it be made with knowledge, and with faith, with humility, with reverence, and with heartinesse; 6. For good things. All which are essentiall points required in all invocation.

The generals of Invocation applied to Petition.

But the things wherein more properly the efficacy of prayer consisteth are Fervency and Faith: and to pray effectually, is to pray fervently and faithfully. For as touching the former, whatsoever we do effectually ask that we do fervently desire. *Quæ verò fidelis, & humilis, & fervens oratio fuerit, cælum sine dubio penetrabit: unde certum est, quod vacua redire non poterit:* The prayer which is faithfull, humble, and fervent will without doubt pierce the heavens: whence we certainly gather, that it cannot return vain and empty.

Fervency & faith required in our petitions.

Bern. De orat. & jejuna. serm. 4. fol. 21. R.

Sense and
feeling of
our wants
required in
prayer.

What things are required in prayer.

Now fervency presupposeth a sense and feeling or acknowledgement of our want: And both of them in the Scriptures are signified in the phrases of *hungering and thirsting*, Isai. 55. 1. Matth. 5. 6. John 7. 37. For as in hunger and thirst there concur two things; a sense of our want, and an appetite to have that want supplied: so in prayer we must hunger and thirst after those graces and blessings which we do crave; that is, we must have a true sense and acknowledgement of our want, and an earnest desire to have it supplied. In which respect David compareth his soul to *thirstie lands* which gape for the rain, Psal. 63. 2. and 143. 6. and to *the hart braying for the rivers of waters*, Psal. 42. 1. Both these are necessary to effectuell prayer: For what we ask we desire, and what we desire we want: Neither can we fervently ask that we do not earnestly desire, and we cannot earnestly desire that whereof we feel no want. *The whole needeth not the Physician*, as our Saviour saith Luke 5. 31. And as the Philosophers teach, *Nihil appetit quod habet*, Nothing affecteth what it hath: therefore this I said is presupposed. *If any want wisdome*, saith S. James, *let him ask it*. For if he find not himself to want it in whole or in part, he is not to ask it, unlesse he will mock God, who will not be mocked, Gal. 6. 8.

Here therefore they offend, I. In respect of temporall things, who trusting in their own means, and relying upon their own store, do not find themselves to stand in need of Gods help, neither do depend upon the providence or blessing of God in the use of the means. For such when they pray unto God for these

Jam. 1. 5.

That we must pray in the sight and sense of our wants.

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these things, as namely, to give them this day their daily bread, they do not pray in truth, because they do not unfeignedly desire that whereof they find no want.

I I. In respect of spirituall things two sorts of men offend: First, those that are carnally secure, who although they be wretched and miserable, poore, blind, and naked, yet being lukewarm with the Laodiceans, Rev. 3. 17. & feeling no want, think they are rich and need nothing. Secondly, those who are righteous in their own conceit, as Phari- saicall and Popish justitiaries. For both these and the other feeling no want, either pray not at all, or if they do pray, it is but for fashions sake: and therefore praying *usu magis quam sensu*, out of custome rather then sense, their prayer is not acceptable unto God, and like lukewarm water to the stomach. Wherefore it behoveth us to labour that we may have a true sense of our wants: Which I speak especially in respect of spirituall graces: for when we are pinched with bodily wants, we are many times but too sensible thereof: But of spirituall wants many have no sense, and being miserable they feel no misery. First, therefore it is good to be perswaded that this sense of our wants is necessary for us: For without it neither will we seriously seek unto the Lord, neither will he seem to regard us. We will not earnestly seek unto him: for what we do not want we do not desire, and what we do not desire that we do not ask, except it be for fashion: And how can we look that the Lord will *compati*, that is, have compassion on us, when we do not *pati*, or feel any want?

How

That we must pray in sight and sense of our wants.

How can we desire him *miserer*, to have mercy on us, when we do not esteem our selves *miseri*, to whom mercy belongeth (for thence hath *miserer* the name.) Yea, if we be rich and full in our own conceits, the Lord will send us away empty; Luke 11. 55. remaining in our sinne, Luke 18. 14. exposed to his curse; Luke 6. 24, 25. Whereas on the other side, if we be humbled with the sense of our want, the Lord will have speciall regard unto us, Isai. 66. 2. and 57. 15. and be near unto us in all our desires, Psal. 34. 18. Yea, such he calleth to him, Matth. 11. 28. such he promiseth to heare, Psal. 10. 17. John 7. 37. such he pronounceth blessed, Matth. 5. 3, 4, 5.

How we
may come
to a sight &
sense of our
wants.

Secondly, that we may attaine to this sight and sense of our misery and wants, we are to look into the glasse of the law, which will reveal unto us our misery, both in respect of our sins, and also of the punishment due for the same, &c.

Thirdly, for as much as the sight and sense of our misery is the gift of God and work of his spirit, we are to pray unto God that he will anoint the eyes of our minds with the eye-salve of his spirit, Revel. 3. 18. that we may see our sins, and that he would touch our hearts with the finger of his spirit, as he struck the rock in the wilderness, that they may melt within us, as the heart of Josias did at the reading of the law, 2. Kings 22. 19. and be resolved into a fountain of tears, by which we may bewail our sinnes whereby we have displeased and dishonoured God.

That we
must in
prayer have

From this sense of our wants ariseth the second thing, that is, an earnest desire to have our wants supplied

That we may pray in sight and sense of our wants.

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supplied. And this is of such force in prayer, that it seemeth to be nothing else but the expressing of our desire, and is therefore called *lux* and of such efficacy in prayer, that some place the efficacy of prayer therein; & so reade the words of S. James, ch.

5. 16. *The effectuall fervent prayer of a righteous man availeth much; others, The prayer of a righteous man availeth much if it be fervent. But though it be not the onely cause of efficacy, yet it is one of the principall:*

for, as Augustine saith, *Dignior sequitur effectus quem ferventior affectus precedit*: A more worthy effect followeth which a more fervent affection precedeth

Epist. ad Prob. bum, 121.

This praying with earnest desire is commended to us in the word of God by divers significant phrases. For besides that it is called *crying unto the Lord*, and *crying mightily*, Jon. 3. 8. *lifting up of our prayer*, Isai. 38. 14. this is also to *pour forth our souls* before the Lord like water, Lam. 2. 19. In which sense the Israelites are said 1. Sam. 7. 6. to have *drawn water from the fountain of their hearts, and poured it out before the Lord*. This is to pray with *groans unspeakable*, Rom. 8. 26. which the holy Ghost stirreth up in us; and is therefore an evident token of the child of God indued with the Spirit of adoption: which is also the spirit of *grace and supplication*, making us when we look upon him whom we have pierced by our sinnes, to lament and mourn as a man mourneth for his first-begotten, Zech. 12. 10. For, as Augustine saith, *Plerumque hoc negotium plus gemitibus quam sermonibus agitur, fletu plus quam assensu*: For the most part this businesse is effected better with groans then words, with weeping rather then speaking.

This

That we must pray with fervency of desire.

This is to pray with Paul *exceedingly*, 1. Theff. 3. 10. This is with Epaphras, Col. 4. 12. as it were to wrestle with the Lord: which the Apostle commendeth to the Romanes, chap. 15. 30. By which kind of wrestling Jacob prevailed with God, as Hosea teacheth chap. 2. 3, 4. and was therefore called Israel, Gen. 32. This is that *prayer of the humble* which pierceth the clouds, Eccles 35. 21. This fervent desire therefore is fervently to be desired of us, and happy are they which have attained to it, Matth. 5. 6.

The means
to obtain
fervency of
desire.

The means to attain unto it are, First, because it is the work of Gods spirit, to beg it of him by prayer.

Secondly, to labour after a true sense of our wants.

Thirdly, in our preparation to meditate on the excellency, profit and necessity of those things which we crave, that so our affections may be inflamed with a desire thereof, as also of the necessity of Gods help, that except the Lord heare us and help us our case is desperate. So David prayeth Psal. 28. 1. and 143. 6, 7. *Hear me, O Lord, and hide not thy face, else I shall be like to them that go down into the pit.*

Fourthly, we are upon extraordinary occasions to joyn fasting with our prayers, as we are directed in many places of the Scripture. For fasting as it causeth the hunger of the body, so it is an effectuall means to stirre up and increase the hunger of the soul. For which cause the Fathers call fasting *oratiois alas*, the wings of prayer.

CHAP.

CHAP. XXX.

Of Faith, which is chiefly required in prayer.

BUt the chief thing which maketh prayer effectually is Faith: whereof Fervency it self is a fruit: And therefore our Saviour attributeth the earnestnesse and importunity of the woman of Syrophenicia's prayer to the greatnesse of her faith, Matth. 15. 28. For that prayer which S. James, chap. 5. 16. calleth *intercession*, in the 15. verse he calleth *oratio*, *the prayer of faith*.

Now in prayer there is a double faith required: A double faith required in prayer
The one more generall, apprehending the promises of the Gospel concerning salvation by Christ, by which we are in some measure perswaded that we and our prayers are accepted of God in Christ: Of which I have spoken before in the general doctrine, Rom. 10. 14. Heb. 11. 6. Ephes. 3. 12. The other more speciall, giving speciall assent to the promise made to our prayer, whereby we are perswaded that our particular requests shall be granted unto us according to Gods gracious promise in this behalf, Matth. 7. 7, 8. John 14. 13, 14. and 16. 23, 24.

To pray effectually therefore is to pray faithfully. For *what things soever*, faith our Saviour, *ye desire when ye pray, believe that ye shall receive them, and ye shall have them.* Mark 11. 24.
Matth. 22. 21 And it is usuall with our Saviour Christ to dismiss his suiters with this answer, *As thou believest so be it unto thee.* On the other side he prayeth not effectually who doubteth whether he shall be heard or not: Wherefore, as S. James saith, chap. 1. 5. *If any man want wisdom let him ask it*

That our prayer must be made in faith.

it of God, and it shall be given him: But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed to and fro. Neither let that man think that he shall receive any thing of the Lord. So S. Paul, 1. Tim. 2. 8. would have men pray without doubting. Examples; Psal. 4. 3. and 55. 16, 17. And the Apostle S. John saith, This is our confidence that we have in him, that if we ask any thing according to his will he heareth us: and if we know that he heareth us, whatsoever we ask we know that we have the petitions that we desired of him, 1. John 5. 14, 15. Wherefore seeing in Christ we have boldnesse and acceſſe with confidence by the faith of him, Ephel. 3. 12. we ought as we are exhorted Hebr. 4. 16. to come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need, and draw near with a true heart in full assurance of faith, Heb. 10. 19, 22.

That we must
pray for spi-
ritual things
absolutely;

for tempo-
rall things
conditional-
ly.

But here a distinction is to be used. In matters spirituall necessary to salvation, as we are to ask them absolutely, as being perswaded that God hath subordinated our salvation to his own glory; so are we absolutely to believe that the Lord will grant them unto us. Yea, this may be added for our comfort, that if God hath given us grace unfeignedly and earnestly to desire any saving grace, the same grace is begun in us. In matters temporall or spirituall which are not necessary to salvation, as 2. Cor. 12. as we are to ask them conditionally, so far forth as they may stand with Gods glory and the good of our selves and our brethren, so are we to believe that he will so far forth grant them, and there-

therefore that he will either grant our desire or that which is better. For which cause in such requests we are most willingly with our Saviour Christ to submit our will and desires to the will and pleasure of God, Matth. 26. 39, 42. who as he knoweth what is good for us better then our selves, so he is most ready *to give good things unto us*, Matth. 7. 11. and therefore we are alwayes to believe that our requests being rightly conceived shall be granted unto us.

I would believe that I should be heard, were it *Object.* not for mine unworthinesse and my wants in prayer.

Indeed thou mayest be such an one, and such *Answer.* may be thy prayers, as thou canst have no hope to be heard: that is, if thou be an impenitent and unbelieving sinner God will not heare thee; or if thou pray in hypocrisie and dissimulation the Lord will not heare thy prayer. But if thou art a penitent and believing sinner, yea, if thou dost unfeignedly desire to believe and repent, and dost pray unto the Lord in truth with unfeigned lips, thou oughtest to pray with assurance to be heard: and this thy faith and assurance must not be grounded on thine own worthinesse or dignitie of thy prayer, but on the undoubted promises of God, and on the merits and mediation of Christ, in whom both we & our prayers are accepted of God. As for the sense of thine unworthinesse, if it be in truth and joyned with unfeigned desire of grace, it ought to make thee the rather to pray in faith: for such, as I have shewed, our Saviour calleth with promise to heare and help them:

them: And such he pronounceth blessed, Matth. 11. 28. John 7. 37. Matth. 5. 4, 5, 6.

Meditations
to strengthen
our faith in
prayer.

Now for the helping of our faith, we are in our preparation to meditate of these things especially: First, of the power of God, *who is able to do exceeding abundantly above all that we do ask or think*, Eph. 3. 20.

Secondly, of his fatherly good will, who will deny us nothing that is good, Matth. 7. 11. The consideration of both which our Saviour hath prefixed before the Lords prayer, when he teacheth us to call upon God as *our Father*, therein noting his love & good will, *which is in heaven*, therein noting his power, Psal. 111. 3. that being perswaded that God is both able and willing to grant our requests, we might pray in faith and assurance that our prayer shall be heard.

Thirdly, of his gracious promises made unto prayer: as Matth. 7. 7, 8. John 16. 23, 24. which if we cannot find in our hearts to believe, we are not to pray; for in not believing we make God a liar.

Rom. 8. 34.
Heb. 7. 25.

Lastly and especially, of the merits and mediation of our Saviour Christ who sitteth at the right hand of his Father making intercession for us.

Ephes. 3. 20.

Though our prayer must be fervent and confident, yet with submission to the will of God; *Quid, Quale, Quantum, Quomodo, Quando, Vbi*, what, of what kind, how much, after what manner, when and where he is pleased to give, knowing that he is able *to supply all our wants, exceeding abundantly*. We are not to limit God or to circumscribe him by circumstances. It is reckoned; Psal. 78. 41. among the faults of the old Israelites, that they circumscribed the holy One of Israel

Israel; and is effectually reprov'd by Judeth, chap. 8. 11, 16. in the governours of Bethulia, who appointed to the Lord the term of five dayes to deliver them, otherwise they would give up their city. Not that it is simply unlawfull to mention circumstances, so it be done with submission to the will of God either expressed or understood; Gen. 24. 12, &c. Psal. 102. 2.

Now, as I said, we do by prayer effectually crave that which we do well, that is, lawfully and profitably, desire at the hands of God. Lawfully, when we desire that which is good, and to a good end: For if it be not good which we desire, then is our desire unlawfull, and we siane in going about to make God the authour of sinne. God hath promised to give *good things to them that ask*, Matth. 7. 11. But if they be not good, they are not within the compasse of Gods promise, nor ought to come within the compasse of our desire. If not to a good end, our desire is not lawfull nor our prayer acceptable, Jam. 4. 3. *Ye ask and receive not, because ye ask amisse, that ye may consume it upon your lusts.*

But as the thing must be good in it self, so also it must be good unto us, that is, expedient and profitable: for God as a most wise Father doth not alwayes grant his children their desires; for many times they ask that which would be hurtfull: *for we know not what to ask as we ought*, Rom. 8. 26. But he heareth them alwayes though not *ad voluntatem*, to their will, yet *ad utilitatem*, to their profit. And therefore when he seemeth not to satisfie our particular desire, he graciously heareth our prayer, if it be

N

rightly

Of duties to be performed after prayer.

rightly conceived. For we ought all to be of that mind which some of the heathen expressed in their prayer mentioned in Plato and in the Greek Epigramme,

Ζεῦ βασιλεῦ, τὰ καὶ ἰδὼν καὶ ἐυχόμενός καὶ ἀνέχουσι

Ἄμμι Νδι, τὰ δ' ἄγε καὶ ἐυχόμενον ἀνέχουσι.

*Good things, great Force, pray or pray not, impart
To us; but bad, though crav'd, from us avert.*

C H A P. XXIX.

Of duties to be performed after prayer.

AND these are the duties to be performed in the action of prayer. Out of the action, before is required preparation: wherein we are to meditate of such things as may help and further us for the exercise of such duties as are required in the action, which I have already noted in the particulars.

1. We must
rest upon
Gods plea-
sure for the
obtaining of
our suits,

After our prayer is ended we must quietly rest in the good will and pleasure of God; not doubting but the Lord as he hath heard our prayers, so in his good time will grant the same as shall be most for his glory and our good. And this is the meaning of the word *Amen*, wherewith our Saviour hath taught us (as it were) to seal up our prayers: for thereby as we signify the consent of our desire, so also the assent of faith. This was Davids disposition, Psal. 3. 4, 5. *I did call unto the Lord with my voice*; there is his prayer: *and he heard me out of his mountain*; there is his assurance that he was heard: *I laid me down and slept*; there is his quiet and secure resting in the good will and protection of God who did sustain him. So
Psal.

Pfal. 4. 6, 7, 8. Psal. 5. 3. *In the morning I will direct my prayer unto thee, & speculabor, and I will look and wait, untill thou shalt grant my desire. And such also was the disposition of Hannah after she had prayed,* 1. Sam. 1. 18.

Secondly, as we crave good things at the hands of God, so we our selves must endeavour to attain unto them by all good means possible. For otherwise our prayer is a tempting of God, as if we would have our desire granted as it were by miracle, and a fruit of no faith or unfeigned desire of the thing asked. For if we did truly believe and unfeignedly desire the thing which we ask, we would leave no good means unattempted for the obtaining thereof. As for example, when I pray for faith or any other spirituall grace, I must besides my prayer use all the good means carefully which the Lord hath ordained for the begetting and increasing of those graces in us, as the hearing of the word preached, receiving the Sacrament, reading and meditating in the word, &c. To this purpose there are many worthy sayings of the heathen: as of Æschylus, *ὁ θεὸς τὸ ἀδυνάτου συνέλυσεν*, *God delighteth to be present with him that laboureth*: and, *ὅταν ἀνὴρ τις αὐτῷ χεῖρ ἐκτελέῃ*, *When as any man useth his indeavour God also putteth to his hand*: and, *τὰν χεῖρα πεισίσματα δὲ τὰν νόμων ἐκκαλεῖται*, *Manuum admoventi invocanda sunt Numina*, Divine powers are to be invocated by him that putteth to his own hand: To which purpose is that proverb of Varro, *Dii facientes adjuvant*, God assisteth labourers: *Ἀδὰγ. Σὺν Ἀδωγῇ καὶ χεῖρα κινῶν, αὐτῷ τῇ τοῦ ὁπλοῦ ἵστα τῷ θεῷ ἰσχύ.*

2. We must use the means to obtain those things for which we have prayed.

3. We must
examine
what is the
cause that
we are not
heard.

Thirdly, if having prayed and used other means we do not obtain our desires, let us before we go any further labour to find out the cause. If the fault be in our prayer, because we did *ask amisse*, Jam. 4. 3. as that we did not pray in faith, or in fervency, &c. we must endeavour by the assistance of Gods spirit, which we are to crave, to amend that fault. If the fault be in our selves, as that we lie in some sinne not repented of, we must by repentance wash our selves, and then renew our prayers unto God, Isai. 1. 16, 18. It may be we neither so greatly desire the thing which we ask while we want it, neither would so highly esteem it when we have it, as it deserveth, and therefore the Lord deferreth the granting of our suit, that our desire being deferred might be more fervent, and the thing so hardly obtained might both the more highly be esteemed and the more carefully kept. So Augustine, *Deus differt nostra postulata, ut discamus grandia granditer desiderare*: God deferreth to grant our requests, that we may learn to desire greatly great things.

4. We must
persevere in
prayer.

Fourthly, having used the means and endeavoured to remove the impediments, we are to persist and persevere in prayer without fainting. To which purpose our Saviour propounded the parable of the widow and the judge, Luke 18. 1. giving us to understand that those things which we do not obtain at the first, by reason of our perseverance and importunitie shall be granted. To which purpose also serveth the parable of the two friends, Luke 11. 8. To this perseverance we are often stirred up both by precept, Rom. 12. 12. and practice; as of Hannah,

nah, 1. Sam. 1. 12. of David, Psal. 109. 4. who gave himself to prayer; of Daniel, when he was forbidden under pain of death to call upon God, Dan. 6. of Bartimeus the blind man, who calling upon Christ and being therefore rebuked of the people did so much the more cry after him, Mark 10. 46, 48. of the woman of Syrophenicia, who having received divers repulses yet by her importunity obtained her desire, Matth. 15. 22. of the Primitive Church, Acts 2. 42. and 12. 5. of Cornelius, Acts 10. of Paul, who prayed without ceasing.

Fifthly, as we are to persist with a kind of importunitie in our prayers, so are we with patience to expect the Lords leisure, Psal. 40. 1. and 130. 5, 7. and not to be hasty, according to that, Isai. 28. 16. *Qui crediderit nē festinet.* Let not him that believeth make hast: but, as it is Psal. 123. 2. *waiting upon the Lord untill he have mercie upon us,* knowing, as Jeremy speaketh Lam. 3. 26. *that it is good both to trust and to wait for the salvation of the Lord;* being assured that the Lord, who is a present help in the time of need, will in his good time grant our requests. And therefore we are exhorted Heb. 4. 16. *to come with boldnesse to the throne of grace, that we may obtain mercy and find grace in our season.* that is, for opportune help. And because we have need of this patience, Heb. 10. 36. we are to stirre up and encourage our selves thereto, Psal. 27. 13, 14. *Wait on the Lord, be of good courage, &c.*

Sixthly, if having persisted in prayer and long expected the Lords leisure we yet have not obtained our suit, insomuch that the Lord may seem rather

5. We must
with patience
expect Gods
leisure.

6. We must
be contented
with Gods
good pleasure
when
he seemeth
to deny us.

wholly to deny it then for a time to delay it, we are to rest in the good will and pleasure of God, being perswaded that he hath heard our prayers in a better manner then we desired, hearing us though not *ad voluntatem* yet *ad utilitatem*, that is, for our profit though not according to our will, after the manner of wise and carefull parents, who will not give to their children what they ask but what is profitable; and of good Physicians, who will not grant their patients what they desire but what is expedient. And therefore we are in this case to be disposed as Augustine directeth us; *Si quid contra quod oramus acciderit, patienter ferendo, & in omnibus gratias agendo, hoc potius oportuisse quod Dei non quod nostra voluntas habuit, minime gaudere debemus*, by patient bearing it, if any thing happeneth contrary to that which we have prayed for, and in all things giving thanks; neither ought we to doubt but that it is better that should come to passe which God willeth then what we desired. And this is true not onely in temporall benefits, which it is good sometime to want, but also in spirituall which are not necessary to salvation. As for example; A man being troubled with some infirmity, which is as a prick in his flesh moving him to faine, prayeth unto God to be delivered from it; but howsoever his prayer in desiring to be freed from evil is acceptable unto God, yet it may be he will not grant it, the deniall being more for his glory and our profit: for his glory, because his power is manifested in our weaknesse; to make us work out our salvation with fear and trembling, to make us more circumspect of our wayes, knowing that

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that we carry such an enemy about us, as if we stand not upon our guard will be ready to foil us. Example hereof in Paul, 2. Cor. 12. 7, 8, 9. And this ought to be our disposition when our requests do seem not to be granted.

But if contrariwise the Lord hath heard our prayers and granted our requests, then are we, First, to be thankfull unto God for his goodnesse, Psal. 28. 6. and 66. 20. and 118. 21. Dan. 2. 23. Gen. 24. 26. John 11. 41. Secondly, our love of God must be increased and our faith confirmed with greater confidence to make our prayers unto him for the time to come, Psal. 116. 1, 2. *I love the Lord because he hath heard the voyce of my supplications: because he hath inclined his care unto me, therefore will I call upon him as long as I live.*

How we must carry our selves when our requests are granted.

CHAP. XX XII.

Distinctions of prayer in regard of the object.

NOW this kind of invocation admitteth some distinctions in regard of the object: which is either Personall, or Reall.

In regard of persons we pray either for our selves or concerning others, howbeit when we pray for our selves we are also ordinarily to pray for others, as our Saviour hath taught us.

1. Of the persons; For and against whom we must pray.

The prayer which concerneth others is properly called *intercession*, and it is either for them, 1. Tim. 2. 1. or against them, Rom. 10. 2.

The others for whom we are to pray, are either deceased or living. The deceased are either the

elect, which are happie in heaven; or the reprobate, damned in hell. For the elect in generall we do pray in the second petition of the Lords prayer, that the whole number of the elect being accomplished the Lord would hasten the second coming of Christ, for our and their full redemption, that both they and we may both in body and soul enjoy the felicitie of our blessed Saviour, and by him the fellowship of the whole Trinity to our complete and eternal happinesse. As touching the reprobate in hell; we are not to pray for them, but rather against them: which we do in generall and by consequence in the same petition.

That we
ought not to
pray for the
dead.

In particular we are not to pray for any deceased: For either they be in heaven, and then our prayer is needlesse, or in hell, and then it is bootlesse. For as touching the purgatorie-fire, it was but a smoke, and therefore vanished; or at the most a devised fire, serving for the Popes kitchen, and the enriching of the Popish clergie. Furthermore, as he that prayeth in particular for the saints in heaven wrongeth them, as supposing that they need his prayer; so he that prayeth for any of the reprobate in hell wrongeth himself; for such a prayer being without warrant, and therefore not of faith, yet expressely against the Scriptures, which teach that out of hell there is no redemption, is turned into sin. For what warrant have we to love where we know that God doth hate, or to make intercession for them to whom the intercession of Christ doth not belong.

object.

But we know not whether they be in heaven or in hell.

But

But this we are to know, Whether they be in heaven or hell we are not in particular to pray for them. If we know not their estate, we are in charity to hope the best of those which die in the church; for whom being in heaven we can by prayer procure no particular blessing.

Ans.

Concerning those that are alive; We are commanded in the word of God to pray *one for another*, Jam. 5. 16. for all the Saints; Ephes. 6. 18. for the whole brotherhood of Christians, as our Saviour hath taught us, *Our Father, Give us*, &c. The which as it doth teach us our duty, so to them that do it it ministreth comfort. *Frater, si pro se solo oras, solus oras pro te: si pro omnibus, omnes orant pro te.* Brother, if thou prayest for thy self alone, then thou alone prayest for thy self: if thou prayest for all, then all pray for thee. And not onely for the faithfull are we to pray, but for all men in generall, that is, for men of all sorts and conditions, those onely excepted who have sinned against the holy Ghost: for whom there remaineth no more sacrifice for sinne, but a fearfull expectation of judgement, and violent fire which shall consume the professed enemies of God, Hebr. 10. 27. For these we are not to pray,

That we ought to pray for those that are alive.

Of the rest there is a distinction to be made in respect both of their outward and inward estate. In regard of outward estate some are publick persons, some are private. We are to pray for all, but especially for the publick, and those which be in authority, 1. Tim. 2. 1, 2. And as private persons are to pray for the publick, so contrariwise the publick for the private, 1. Sam. 12. 23.

In

In regard of the inward estate, some are faithfull, some are faithlesse. We are to pray for all, but especially for those which be of the household of faith, *Psal. 122. 6. Ephes. 6. 18. Gal. 6. 10.*

Object.

The faithlesse are the enemies of God, and some of them the enemies of our Church and countrey, and some enemies to our selves; and shall we pray for such?

Answ.

That we ought to pray for unbelievers.

Although now they be the enemies of God, yet hereafter they may become friends and be reconciled unto him: whereof our prayer may be a means. And therefore howsoever we are to pray against their wicked practices, we are to pray for their persons, that they of enemies may become friends; of infidels, faithfull; of hereticks and schismaticks, sound Christians; of wicked and profane, religious and holy: for this is good and acceptable in the sight of God our Saviour, who willeth that all men should be saved and come unto the knowledge of the truth, *1. Timoth. 2. 4.*

Examples of them who have prayed for the wicked are very many in the word of God: As of Abraham, for the Sodomites, *Gen. 18.* Moses, for the rebellious Israelites, *Exod. 32.* yea, for Pharaoh and the Egyptians; Samuel, for Saul, the man of God, for Jeroboam, *1. Kings 13.* But why seek Examples? We have a commandment to pray for such as have sinned not unto death, and a promise to procure mercy for them, *1. John 5. 16.* and a complaint of God when this is not performed, *Ezek. 22. 30.*

Object.

Prayers made for the wicked are many times without fruit.

For whom we must pray.

If they be without fruit, though they be to them idle, yet not to thee: *Thy prayer shall return into thine own bosome*, Psal. 35. 13. according to that Mar. 10. 13. *When ye come into an house, salute it, or wish peace unto it: if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you.*

As for those that be our enemies; Though the Schoolmen teach that we are not or at least need not specially to pray for them, yet our Saviour Christ hath commanded us *to love our enemies, to blesse them that curse us, and to pray for them who despitefully use us and persecute us.* So Jer. 29. 7. Rom. 12. 14. And this was practiced by our Saviour, Luke 13. 34. by Stephen, Acts 7. 60.

To this kind of praying for others we are to re-ferre Blessing: which is a speciall kind of prayer of the superiour for the inferiour, Heb. 7. 7. As of the Prince, 1. Kings 8. 55. of the Priest, Num. 6. 23, 24. of the parents, Gen. 9. and 27. and 49. To which the Lord hath given great force, insomuch that the prolonging of the childrens life and dayes seemeth to be attributed to the parents in the fifth commandment, *that they may prolong their dayes, &c.* And therefore not without cause are children taught to crave the blessing of their parents; the rather because as it is our duty to pray for others, so also to desire others to pray for us. Which hath been done not onely by the inferiour and weak in grace, as 1. Sam. 12. Jam. 5. 14. but also by the chief Saints of God, as by Paul in many places of his epistles, as Rom. 15. 30. Eph. 6. 19. But when we

Of Blessing,
a speciall
kind of
prayer.

chrysost. hom.

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we desire others to pray for us, we must adde our own prayers, and our indeavour, and our repentance, if sinne hath separated between God and us; otherwise the prayers of others though never so godly will not avail us, Jer. 13. 1. Ezek. 14. 14.

Of Prayer

against o-
thers.

Complaint;

Prayer against others is *Querimonia* or, *Imprecatio*.

Complaint, is intercession against others, laying forth the evil that they do or intend against us, Rom. 11. 2, 3. 1. Kings 19. 14. Psal. 3. 1, 2. and 22. 7, 8, 12. Isai. 37. 14. Acts 4. 29.

Imprecation:

Imprecation is that intercession against others whereby we do not onely declare their *malum culpa*, evil of sinne; but desire their *malum pena*, evil of punishment. And hereof are three degrees: The first, when we pray not against their persons but against their counsels and practices, that God would confound them and bring them to nought: So David prayed against Achitophel, 2. Sam. 15. 31. Secondly, when we pray the Lord to inflict some temporall affliction upon them that they may be humbled and brought to repentance, Psal. 83. 16. *Fill their faces with shame, O Lord, that they may seek thy name.* Job 34. 36. *Optat Elihu Fobum tandem affligi donec iustitiam Dei agnoscat, & a responsionibus blasphemii quolibet inipii utuntur absteineat: Elihu wisheth Job so long to be afflicted till he acknowledged Gods justice, and abstained from blasphemous answers, such as the wicked do use.* Thirdly, when we pray for their utter destruction, Psal. 55. 15. But here it may be demanded whether these kinds of imprecations be lawfull and agreeable to charity, and whether also they be imitable. Of

Whether im-
precations
be lawfull.

Of the first there is no question, seeing it is made not against their person but their sinne. Now it is profitable not onely for him that prayeth, but for the other also that is prayed against, that his sinne may be restrained, and his wicked practices prevented. Nor is there any great question to be made of the second, if it be made in hatred of the sinne and love of the person, that the sinne by the affliction may be mortified and the sinner saved. Concerning the third, we are to distinguish between such imprecations as are generally conceived against the wicked and obstinate enemies of God, and those which are particular. For of the first there is no question to be made, that they be warrantable and lawfull, as they are generally propounded without having a speciall eye to some particulars whom perhaps we maligne; Judg. 5. 31. Psal. 31. 17. Deut. 27. 15, &c. to the end of the chapter. 1. Cor. 16. 22. *Anathema Maranatha*. Again, those that are directed against particular men, sometimes they are, as Augustine saith, *verba pradicentium*, the words of those who foretell, rather then *vota imprecantium*, the wishes of them that imprecate; as Gen. 9. 25. Psal. 109. 7, 8. with Acts 1. 20. Jos. 6. 26. with 1. Kings 16. 34. And such are the words denounced by our Saviour to Chorazin and Bethsaida, Matth. 11. 21. against the Pharisees, Matth. 23. and Luke 11. 42, &c. against Judas, Matth. 26. 24.

As touching the rest of the curses which the holy men of God in the Scriptures have denounced against the wicked, wishing the ruine and destruction of their persons, we are to hold that howsoever they

Contra Falsum.

they were warrantable in them, yet not imitable of us. They by the spirit of God were enlightened certainly to know & discern those against whom they make such imprecations to have been the desperate enemies of God appointed to destruction. Secondly, they were moved not with private hatred but with a pure zeal of Gods glory, to which the love of our neighbour must give place, desiring that God might be glorified in the confusion of his obstinate enemies.

Our safest
course is to
abstain from
imprecations

But as for us who neither have the like certainty of knowledge nor the like purity of zeal, our safest course is altogether to abstain from imprecations directed against the persons of men; knowing that when curses do proceed from private hatred and malice, they are most horrible profanations of the name of God, whereby malicious men go about to make God the executioner of their malice: and therefore we are charged not to curse but to blesse, 1. Pet. 3. 9. even those that curse or persecute us, Rom. 12. 14. Matth. 5. 44. Cursed therefore are they which use cursing, Psal. 109. 17. especially if they curse any of the heirs of the promise, to whom God hath made this promise, *Blessed be he that blesseth thee, and cursed be he that curseth thee*, Gen. 12. 3. and 27. 29.

CHAP.

CHAP. XXXIII.

*Of the reall object of prayer, or the things
to be prayed for.*

THe object reall, or the thing which we do ask, is either undetermined and not particularly expressed, or else it is determined and expressed in particular. The former, when in generall or in indefinite terms we desire the Lord to heare us, Psal. 4. 1. *Hear me when I call; have mercy upon me, and heare my prayer:* Psal. 5. 1, 2. and 28. 1, 2. and 54. 2. and 55. 1, 2. and 61. 1. and 86. 1. and 88. 2. and 102. 1, 2. and 130. 1, 2. and 141. 1, 2. and 143. 1.

The object determined is either the glory of God or our own good. The advancement of Gods glory is to be asked both absolutely and first. Absolutely, I say, without any condition or respect of our own good, which we must subordinate to the glory of God, and not the glory of God to it. If therefore the glory of God and our own good come in comparison or in question whether should give place, we ought to preferre the glory of God before our own salvation. Example, Exod. 32. 32. Rom. 9. 3. For the glory of God is the chief end, and our good is no otherwise to be desired then it is referred thereunto. But as we are to ask it absolutely so also first: First, both in order, as our Saviour hath taught us, this being the first petition of the Lords prayer; and first in degree, that is, chiefly, because the end is alwayes better and more excellent then those things which are referred to the end:

Τὸ πᾶν ὡς πρῶτον τὸ πᾶν αἰσπώτερον.

The

Pag. 147.

The things which we crave for our selves (under which word I comprehend all men) is either the bestowing, continuing and increasing of some good, or else deliverance or preservation from evil. In which regard prayer is either *presatio boni*, prayer for good; or *deprecatio mali*, deprecation of evil. *Προσευχή δὲν αἰτνεῖ ἀγαθὸν καὶ τὸν ἐκφυγὴν τοῦ κακοῦ*, Prayer is the desiring of good concerning holy things made unto God, saith Basil. Phil. 4. 6. 1. Tim. 2. 1.

Object.

It was said before that the matter or object of our prayer must be good; how then can prayer admit a distinction in respect of good and evil.

Answ.

The avoiding or taking away of evil is good: *A-motio mali habet rationem boni*, Removing of evil hath the reason of good: And, as the Oratour saith, *Bellum est cavere malum*, It is a good thing to shun evil. And hereupon the benefits of God are distinguished into positive, which are reall benefits; and privative, which is deliverance or preservation from evil. The good things which we crave for our selves belong either to the obtaining of a better life, or for the mainteining of this life: the former are commonly called spirituall blessings, and the latter temporall.

The spirituall blessings (I mean so many as are necessary to salvation) we are to ask absolutely; because such spirituall blessings are absolutely subordinated to Gods glory and mans salvation. And secondly, among those things which we crave for our selves they are first to be desired and sought, Matth. 6. 33. And that order our Saviour observeth in the
Lords

Lords prayer, teaching us after the glory of God, in the next place to seek our own chiefest good. For by *the kingdome of God* we are to understand both the kingdome of glory and the kingdome of grace. The kingdome of glory cometh to us in our glorification, the kingdome of grace in our vocation, whereby we are brought out of the kingdome of Satan into Gods kingdome, and secondly in our justification, whereby we are both indued with the priviledges of his kingdome, which are the righteousness of God imputed, peace and joy in the holy Ghost, Rom. 14. 17. and also intituled unto the kingdome of heaven. And by *doing the will of God on earth as it is done in heaven*, is meant the righteousness of God so farre as it is by us to be performed, or the righteousness of sanctification, which is both the cognizance of all true subjects of the kingdome of grace, and the proper note of all the heirs of the kingdome of glory, Acts 26. 18. and 20. 32.

As touching temporall benefits; Some have denied that they are to be asked of God; as the Marcionites and Manichees: others have doubted concerning the same; as Chrysostome and Basil, as being unworthy either for us to seek and ask of God, or for him to give unto us. But our Saviour, when he biddeth us *first seek the kingdome of God and his righteousness*, implyeth that temporall things are to be sought also in a secondary respect: For, as Lyra saith, *Primum relativè dicitur ad secundum. Cùm ergo dicit, Primò quarendum, significavit quòd hoc posterius quarendum non tempore sed dignitate (id est, secundarià quâdam ratione) illud tanquam bonum nostrum, hoc tanquam necessarium nostrum, necessarium*

That we must pray for temporall blessings.

autem propter illud bonum: FIRST is relatively spoken with reference to a latter: And therefore when he saith that we must seek it *first*, he implyeth that this is to be sought afterwards, not in respect of time but dignity (that is, in a secondary respect,) that as our good, this as necessary. For whereas it may be objected, that temporall benefits are not *quarenda sed adjicienda quæ sitis*, not to be sought, but to be added to things sought; I answer, That God hath promised to *adde these things*, but not to those that tempt God in neglect of prayer and other means, but to such as seek them in a secondary respect. Whereunto we may adde the practice of the godly; Gen. 28. 20. 1. Kings 8. 33, 35, 37. Prov. 30. 8. and the precept of our Saviour Christ, teaching us to say, *Give us this day our daily bread*. It cannot be denied but that in asking temporall things many do erre, either asking them chiefly or absolutely; but as we must ask and seek them in a secondary respect, so also conditionally, so farre forth as they stand with the glory of God and our own spirituall good.

Object.

But these outward things are not to be cared for, and therefore not to be prayed for.

Ans.

Christ doth not forbid *curam providentia*, *sed utinam, curam sollicitudinis & diffidentia*, the care of providence, but carking care and diffidence. Phil. 4. 6. *Be nothing carefull, but in all things let your requests be manifested*. And where they think these things unworthy the Lords gift, they must understand that his providence submitteth it self to the lowest creature, and he giveth food to all even the basest creatures. The

The mind in and by prayer is to be lifted up to *Object.* God, and not to be depressed to things below: But when we pray for temporall things the mind is not elevated but depressed.

When we so ask temporall things for themselves, *Ans.* resting in them as the end, our mind is depressed and our heart is set upon them, but not so when they are asked as means to further Gods glory and our own spirituall good.

CHAP. XXXIV.

Of Deprecation.

NOW followeth Deprecation, which is called *Nons.* The evil which we do *deprecari*, that is, desire either to be delivered from, whether in whole, *ut avertatur*, that it may be averted, or in part, *ut mitigetur*, that it may be mitigated if it be upon us, or to be kept and preserved therefrom if we be in any danger thereof, *ut antevertatur*, that it may be prevented, is either the evil of sinne or the evil of punishment. In the former we pray that our sinnes may be removed and taken away, that is, that we may be delivered either from the guilt of sinne, which is our justification; or from the fault and corruption, which is our sanctification.

In prayer for the forgiveness of sinne these things specially are required: First, in the action it self, confession of sinnes. And of this Augustine speaketh excellently: *Hortatur nos sapiens Scriptura ad medicamenta fugere confessionis: Non quod Deus indigeat confessione nostra, &c.* The Scripture doth

Of confession of our sinnes, and that it is most profitable and necessary. *De confessione peccat. Serm. 66. De Tempor.*

"often exhort us to flee to the medicine of confessi-
 "on, not that God needeth our confession, unto whom
 "all things are present which we think, speak and do;
 "but because we cannot otherwise be saved unless we
 "confesse penitently that which we have done at misse
 "negligently. He that accuseth himself in his finnes,
 "the devil hath not whereof to accuse him in the day
 "of judgement. If at least confessing he do by repent-
 "ing blot out what he hath done, and doth not again
 "renew them, &c. Let the sinner whilest he liveth
 "confesse the finnes which he hath committed, be-
 "cause confession is fruitlesse in hell, neither doth re-
 "pentance there profit to salvation. *Behold, now is the*
 "*day of salvation, now is the time acceptable to God;* now
 "is the time of pardon to the penitent: but after death
 "there will be a time of vengeance for those that ne-
 "glect to confesse their finnes. For all wicked men
 "have bitter repentance in torments, but it doth not
 "profit the for pardon: but their conscience tortureth
 "them for the increase of their pains which they suf-
 "fer, &c. All hope of pardon consisteth in confessi-
 "on. So *Ad fratres in Erema, Serm. 30. Q homo, ne*
 "*tardus converti ad Deum,* &c. O man, saith he, do
 "not delay to turn unto God. Examine thy mind,
 "search all the secrets of thy heart, consider before
 "thou comest to confession that thy heart hath sinned
 "in coveting evil things, thine eye in beholding vani-
 "ty, thy mouth in speaking falshood, thine care in
 "hearing lies, thy hand in perpetrating blows and
 "murders, &c. Let therefore thine heart grieve,
 "thine eye weep, thy mouth pray without intermissi-
 "on, thine care heare the word of God, thine hand
 give

give alms, &c. thy feet come to Church, thy knees bow and labour, &c. And do not deferre it: For God hath promised pardon to the penitent, but he hath not promised life till to morrow to him that delayeth it. Thus much Augustine.

Now this confession is both profitable and necessary. It hath the promise of forgivenesse: So to the hiding of our finnes is pardon denied, 1. John 1. 8, 9. *If we deny our finnes, we deceive our selves, and there is no truth in us; but we bewray our selves to be hypocrites: If we confesse our finnes, he is faithfull and just to forgive our finnes, and to cleanse us from all unrighteousnesse.* Prov. 28. 13. *He that hideth his finnes shall not prosper; but he that confesseth and forsaketh them shall have mercy.* We see this verified in the example of David: For while he concealed his sinne, the hand of the Lord was heavy upon him to afflict him, Psal. 32. 3, 4. but when he confessed and acknowledged his iniquity, the Lord forgave him his sinne, verl. 5. As soon as David reproved by Nathan confessed his sinne, the Prophet presently assureth him that his sinne was forgiven, 2. Sam. 12.

Now this confession is to be made of unknown finnes generally, Psal. 19. 13. of known finnes particularly, together with the aggravating circumstances, Psal. 51. 4, 5. and in both we are freely to acknowledge what we have deserved for the same, Ezra 9. 6, 7. Dan. 9. 4, 5. that *judging our selves we may not be judged of the Lord*, 1. Cor. 11. 31. and that the Lord when he judgeth *may be justified*, Psal. 51. 4. To which purpose we are to *abhorre our selves in dust and ashes*, Job 42. 6. and to behave our

How this confession is to be made.

That examination should go before confession.

selves before the Lord as Benhadad and his followers before Ahab the King of Israel, 1. Kings 20. 31. And that this confession may be made accordingly, we are in our preparation both to try and examine ourselves by the law of God, to find out our finnes which we are seriously to confesse, Lam. 3. 40, 41. and also labour that we may see and feel our miserie in respect of them, that labouring and being wearied under the burden of them, we may out of an humble and contrite soul poure out our supplications unto the Lord. The neglect whereof is reproved Jer. 8. 6.

Charity and repentance required before confession, and after.

And that we may obtain forgiveness we are also to come in charitie, being as desirous to forgive our brethren that have offended us as we desire to be forgiven of the Lord, Matth. 6. 14, 15. See Eccles. 28. 2, 3. 1. Tim. 2. 8. *without wrath.* And likewise we are to repent of those finnes the pardon whereof we desire: For that is pretended in our asking forgiveness, that is, both to be sorie for our sinne past, and to promise and purpose unfeignedly amendment for the time to come.

And both these duties of charity and repentance are likewise to be practiced in our lives after we have craved forgiveness at the hands of God. For as touching the dutie of charity in forgiving others; If after we have desired forgiveness, and in our conceit have obtained pardon, if we deal unmercifully with our brother, whom we will not forgive, it will be an evidence against us that our finnes indeed were not pardoned, Matth. 18. 23, to 35.

And

And for the other duty of repentance; A man cannot have assurance of the forgiveness of his sinne which he doth continue in: For God doth not remit the finnes which we our selves retain; *He that confesseth and forsaketh his sinne shall have mercy,* Prov. 28. 13.

And as we are to pray for the forgiveness of sinne or taking away of the guilt, so we must also pray that we may be delivered from the corruptions and preserved against tentations alluring unto sinne for the time to come. And as we are to pray against corruptions and tentations, so must we in our lives strive and fight against our corruptions and resist tentations, avoyding also occasions of evil; otherwise how can we ask that of the Lord which we our selves will not yield unto in our practice.

So much of prayer against *malum culpæ*, the evil of sinne. There is also prayer against *malum pænæ*, the evil of punishment, both spirituall and temporall and also eternall. The spirituall is, when God doth punish sinne with sinne, blinding the eyes of men, and hardening their hearts, and giving them over to a reprobate sense. The temporall, when God doth either for chastisement, or triall, or punishment, afflict men with the afflictions and calamities of this life: against which sort this kind of deprecation is most usuall. *Psalmus innoxius, Ne perdas; Psal. 57, 58, 59, 75.*

Of prayer
against the
evil of pu-
nishment.

But in this kind of prayer especially we must wholly submit and resigne our selves unto the good will and pleasure of God, who knoweth what is

Vide Aug.
Epist. 121.

good for us better then our selves; with patience and comfort to bear what it shall please God to lay upon us, after the example of David, 2. Sam. 15. 26. and of our Saviour, Matth. 26. 39, 42. For herein especially that is verified Rom. 8. that *we know not what to ask*. For to be afflicted is not simply evil, but contrariwise worketh for the good of them that are afflicted, Rom. 8. 28. Insomuch that David professeth that it had been good for him *that he had been afflicted*, Psal. 119. 71. and Jeremy, Lam. 3. 27. yea, David pronounceth *the man blessed whom the Lord doth chastise and nurture in his law*, Psal. 94. 12.

Deprecation of calamities is often joyned with Lamentations particularly bewayling their state, and Expostulations. Example of the former in the Lamentations of Jeremie. Expostulations are vehement interrogations of the afflicted expressed from their grief, whereby they expostulate with God concerning the greatnesse or continuance of their afflictions, Psal. 22. 1.

But here we must take heed that our expostulation be a lively fruit of a strong faith, lest perhaps it do degenerate into open murmuring and repining against God: David, Psal. 22. 1. and our Saviour Christ being assured that the Lord is his God, and therefore calling him, *My God, my God*, expostulateth with him *why, being his God, he had forsaken him*. So much of Petition or Prayer.

CHAP. XXXV.

Of Thanksgiving.

Thanksgiving is that invocation whereby we do render due thanks and prayse unto God for his benefits. As touching the name; This duty is by divers names expressed in the Scriptures, Psal. 100. 4. *Isai. 12. Psal. 145. 2. As, To prayse God, Gen. 29. 35. To blesse him, Psal. 103. 1, 2. and 104. 1. 1. Chron. 29. 13. Jam. 3. 9. To confesse unto him, Matth. 11. 25. Heb. 13. 15. To give him thanks, Psal. 105. 1. 1. Chron. 16. 8. 1. Thess. 5. 8. Rom. 1. 21. Eph. 5. 20. To magnifie the Lord, Luke 1. 46. Act. 10. 46. and 19. 17. To extoll him, Psal. 145. 1. To exalts his name, Psal. 34. 3. To glorifie him, Matth. 9. 8. and 15. 31. Luke 2. 20. To make his name glorious, Psal. 66. 1, 2. To offer (viz. a voluntary oblation) thanksgiving and prayse, Psal. 50. 14, 23. To offer the sacrifice of prayse unto God, that is, the fruit of our lips confesseing to his name, Heb. 13. 15. as Hosea speaketh chap. 14. 2. To render the calves of our lips; To sacrifice unto God with the voice of thanksgiving, Jon. 2. 9. Psal. 116. 17. To sacrifice the sacrifice of thanksgiving.*

Of the divers names and phrases whereby thanksgiving is expressed in the Scriptures.

The duties required in thanksgiving are either common to it with prayer, or proper and peculiar unto it. For when I say that thanksgiving is a kind of invocation, you are to understand that all those things which were spoken of in the generall treatise are particularly to be applied to thanksgiving. The which I will the rather do, because commonly those

Of the common duties required in thanksgiving

those things are delivered not as generall points but as particular to prayer.

Thanksgiving what it is.

Thanksgiving therefore as well as prayer, is a religious speech of the faithfull unto God in the name of Christ, made according to the will of God by the help of the holy Ghost, concerning good things appertaining to Gods glory and our own good. I call it a religious speech, because it is a principall part of that religious worship which we owe unto God: whereby it is also distinguished from the civill thanksgiving to men, and is therefore religiously to be performed.

In the rest of the definition I noted six things which are essentiall to all invocation, and without which it cannot be acceptable unto God: First, That the party which doth invoke must be faithfull: for God heareth not sinners: And thanksgiving being a sacrifice, the holy Ghost telleth us that the sacrifice of the wicked is abomination to the Lord, Prov. 15. 8.

The proper subject of Gods prayse is the church

The proper subject of Gods prayse is the Church: Eph. 3. 21. To him be prayse in the Church. Psal. 65. 1. Praise waiteth for God in Sion. The Lord, Psal. 50. 14, 15. exhorteth his saints and his peculiar people to offer unto him thanksgiving, and to call upon him in the day of trouble: But v. 16. unto the wicked saith God, What hast thou to do to declare my statutes, and to take my covenant into thy mouth, seeing thou hastest to be reformed, and castest my words behind thee? Sacrifices are to be offered by none but priests; and all the faithfull and they onely are a royall priesthood, to offer up spiritual sacrifice acceptable to God by Jesus Christ, 1. Pet. 2. 5, 9. Revel. 1. 6.

This duty is necessarily required of all, and cannot

not

not without sinne be omitted by any, but cannot be acceptably performed but by the faithfull. And therefore the faithfull are in a speciall manner exhorted to this duty, Psal. 30. 4. and 145. 10. and 149. 5, 6. And this sheweth the necessity of faith in Christ and repentance towards God. Again, those which give thanks must be joyfull and rejoyce in the Lord; but the wicked cannot rejoyce in the Lord; neither ought they whilest they continue in their sinnes to be joyfull: yea, our Saviour denounceth a wo to such laughers, Luke 6. The faithfull therefore alone are exhorted, as to rejoyce alwayes, *so in all things to give thanks*, 1. Thess. 5. 16, 18. Psal. 132. 9, 16. and 149. 2, 3, 5, 6. and 33. 1. *Rejoyce in the Lord, O ye righteous; for prayse is comely for the upright.*

Thanksgiving can be rightly performed by the faithfull only.

Secondly, as prayer so also thanksgiving is to be offered unto God alone as the authour and principall giver of all good things, Jam. 1. 17. Psal. 50. 14. Col. 3. 17. Ephes. 5. 20. We may and ought to be thankfull unto men as unto the instruments of God; as Rom. 16. 4. And to be unthankfull is a great fault; 2. Tim. 3. 2. But if neglecting God we give thanks unto men as the authours, we commit sacrilegious idolatry in robbing God of his honour and giving it unto men. In this sense prayse and thanksgiving is a sacrifice which must be offered to the Lord alone, and in this sense his name alone is to be exalted, Psal. 148. 13. and therefore they which so give thanks to men, or rest in the means, they sacrifice unto them and make them their God; they sacrifice to their net and burn

Thanksgiving is to be offered unto God alone.

Of thanksgiving, and what is required unto it.
burn incense to their drag, Hab. 1. 16. Eph. 5. 10.
ὑπὸ τοῦ ἁγίου, unto God and the Father.

Thanksgiving to be offered in the name of Christ.

Thirdly, Thanksgiving as well as Prayer is to be offered unto God in the name of Christ, Ephes. 8. 20. *ἐν ᾧ Χριστῷ Ἰησοῦ, in Christ Jesus, Ephes. 3. 21. διὰ τοῦ Χριστοῦ, through Christ Jesus, Rom. 1. 8. & 7. 25. Col. 3. 17. Heb. 13. 15.* For we are an holy priesthood, to offer up spirituall sacrifice acceptable to God by Jesus Christ, 1. Pet. 2. 5. Revel. 8. 3.

Of the manner of thanksgiving

Fourthly, for the manner, There is required in the soul, 1. in generall, that our thanksgiving be a speech of the soul and not of the lips alone. David therefore in some places stirreth up *his soul* to prayse God, Psal. 103. 1, 2. and 104. 1. And elsewhere he professeth that he would prayse God with his *whole heart*, Psal. 9. 1. and 86. 12. and 111. 1. that is, with an upright heart, Psal. 119. 7. To which purpose Paul also exhorteth us to *sing in our hearts unto God*, Ephes. 5. 19. Col. 3. 16. To little purpose serveth the outward melody of the voyce, unlesse there be a concent thereof with the heart: We must therefore be carefull to sing Davids Psalmes with Davids affections; but we may not sing or praise God either with feigned lips or with wandring thoughts.

2. In the mind there is required, first, Understanding; Psal. 47. 7. Col. 3. 16. and secondly, Faith, whereby we are to be perswaded that this our service and sacrifice of praise is acceptable unto God in Christ; without which our thanksgiving cannot be as it ought, chearfull: unlesse we be perswaded by faith of Gods goodnesse towards us how can we be thankful to him?

3. In

3. In our heart it is required that our praise or thanksgiving be humble, reverent, and hearty: Humble, that we may ascribe the whole praise unto God, unto whom alone it is due, and assume no part thereof unto our selves; Psal. 115. 1. Reverent; for without reverence we cannot give unto the Lord the praise that is due unto his name, Psal. 29. 2. nor ascribe unto him eternall kingdome, power and glory. We must in our thanksgiving rejoyce in God, but we must *rejoyce in reverence*, Psal. 2. 11. and 95. 2, 6. performing therein a religious service and worship to God. Hearty, with all our heart; and that in particular with thankfulnesse and chearfulnesse, without which our thanks will be either cold or counterfeit. See Psal. 68. 26.

And as for bodily duties: The voyce in more speciall manner is required in thanksgiving. Therefore our tongue is called *our glory*, because by it we are to glorifie God. We are not by silence to smother Gods prayse; but as we are inwardly thankfull so must we testifie our inward thankfulnesse by our outward thanksgiving. And in this kind of Invocation especially is singing warranted and commended unto us in the Scriptures, not onely of the Old Testament but also of the New, Jam. 5. 13. Ephes. 5. 19. Col. 3. 16. Matth. 26. 30. Acts 16. 25.

Fifthly, this invocation also is to be performed by the help of the holy Ghost. For naturally we are tongue-tied in Gods prayes: but it is the spirit of God that doth open our lips that our mouth may shew forth his prayse, Psal. 51. 15. It is the spirit of grace which maketh us to sing with grace in our hearts.

Sixthly

Of speciall duties required in thanksgiving.

Sixthly and lastly, our thanksgiving must be for good and lawfull things: otherwise we go about to make God the authour of evil.

CHAP. XXXVI.

Speciall duties required in thanksgiving.

THe duties specially required in Thanksgiving do concern either the manner how, or the time when, or the object for which we are to give thanks. For the manner, there are duties required both in the action it self and out of it, that is, before and after.

In the action there are duties required both inward and outward.

The inward are *χαρις*, *Thankfulnesse*; and *χαρις*, *Cheerfulnesse*.

1. Thank-
fulnesse.

The former is required Col. 3. 16. that we should *sing in χαρις*, with grace in our hearts. For *χαρις* and *gratia* do signifie both the benefit and the thanks; as when we say, *χαρις χαρις τω*, *Gratia gratiam parit*, A good turn begetteth thanks: And in this sense the word *grace* is used for Thanksgiving at meals. The grace therefore that is required in the soul is Thankfulnesse. For outward thanksgiving without inward thankfulnesse is counterfeit and hypocriticall. There is no doubt but that *habenda sunt gratia quas agimus*, we must have thankfulnesse when we give thanks. And as prayer is the expressing of our desire, so thanksgiving is the testifying of our thankfulnesse. And therefore as they play the hypocrites which pray for that which they do not desire, so likewise they

they which give thanks for that for which they are not thankfull, either because they have it not, or do not think themselves beholding to God for it, Luke 18. And as in prayer the Lord especially regardeth the desire of the heart; so in thanksgiving, the thankfulness of the soul.

Now unto this thankfulness there is required

Recordatio, mindfulness, } in the soul;
gratia, agnitio, acknowledgement, }
Affectio, affection, in the heart.

For first, if we be not mindfull of Gods benefits, *non habemus gratias*, we bear them not in mind, we are not thankfull. And therefore we are often stirred up to remember Gods benefits, and straitly charged that we do not forget them: for to forget them is to be unthankfull. See Deut. 6. 10, 11, 12. and 8. 11, 14, 17, 18. and 32. 15, 18. Psal. 103. 2. and 116. 21. And this remembrance it must be effectual, moving us to be thankfull both in heart, word, and deed, Psal. 78. 7. Deut. 8. 11.

2. Remembrance of Gods benefits.

The second is a gratefull acknowledgement *beneficij Divini*, of Gods goodnesse, and *officij nostri*, of our beholdingnesse. To the gratefull acknowledgement of Gods benefit is required, first a faithfull agnizing of the authour or benefactor, and a right prizing of the benefit. For if we would be truly thankfull unto God, we must acknowledge, what good thing soever we have, whether spirituall or temporall, by what means soever, that God is the authour and giver thereof, Jam. 1. 17. But infidelity in not acknowledging God to be the giver, but either resting in the secondary causes, which are

3. A gratefull acknowledgement of Gods benefits.

but

but the instruments of God, or ascribing the good things we have either to our good fortune or to our own industry or worthinesse, maketh men unthankfull unto God. For faithlesse men, as when they desire any good thing which they want do not seek unto God, so having obtained their desire they do not return praise unto him, but ascribe the good thing which they have either to blind fortune with profane Atheists, or to their idoles with idolaters and Papists, Hos. 2. 5, 8. or else rest in secondary causes as the principall, and preferre the tool before the workman, Isai. 10. 15. or attribute it to their own means and industry, and so *sacrifice to their net*, Hab. 1. 16. or lastly to their own wisdom and worthinesse, as if they were gods to themselves, Deut. 8. 17, 18.

4. A gratefull estimate of Gods benefits,

The second thing is a gratefull estimate and a right prizing of Gods benefits, as well when we have them as when we want them. But ungratefull men lightly esteeme the benefits of God when they have them, which they greatly desire and highly prize when they want them. The which is most usuall in ordinary blessings: The benefits of health, of peace, of liberty, the spirituall food of Gods word, &c. we make no reckoning of them when we have them; but *cavendo magis quam fruendo*, by wanting rather then enjoying them we learn rightly to prize them: and God many times bereaveth men of these benefits that by the want they may learn rightly to value them, and to be thankfull unto him for them. Our duty therefore is, not to extenuate Gods blessings, but with thankfull acknowledgement

ment rather to amplifie them, in respect of the great-
 nesse of them, the excellency, the profit, the com-
 modiousnesse, the necessity, the sufficiencie; saying
 with the Psalmist, Psal. 16.6. acknowledging also
 therein Gods wisdom, power, goodnesse, fatherly
 providence and bounty towards us; being perswa-
 ded that he doth all things well, Mark 7.37. and that
 by the gracious dispensation of his good providence
 he causeth all things to work for our good, Rom. 8.
 28. They therefore are unthankfull who either ex-
 tenuate or lightly esteem the benefits of God
 (which, as I said, is usuall in ordinary blessings)
 Num. 11.6. or, which is worse, do take in ill part
 that which God hath done for their good, Deut. 1.
 27. which is usuall in the fatherly chastisements
 and crosses which God layeth upon us for our pro-
 fit, Heb. 12.10. *But who is wise and will observe these
 things, even he shall understand the loving kindnesse of
 the Lord, Psal. 107.43.*

And as we are thankfully to acknowledge Gods
 goodnesse towards us, so also we are humbly to ac-
 knowledge our own beholdingnesse. Which we
 shall the better do if to the acknowledgement of
 Gods goodnesse we shall adde the consideration of
 our own nullity in our selves and our own unwor-
 thinnesse.

For first, if we consider that we came naked into
 the world in respect of temporall blessings, and void
 of all spirituall goodnesse, we will acknowledge
 that what good thing soever we have we are be-
 holding unto the Lord for it: Job 1. *Naked we came
 into the world, and naked we shall go out of it: for what*

5. An ac-
 knowledge-
 ment of our
 beholding-
 nesse.

Of speciall duties required in Thanksgiving.

have we that we have not received? 1. Cor. 4. 7. and that by the grace of God we are that we are, 1. Cor. 15. 10.

6. An acknowledgement of our unworthines

But secondly, if we adde thereto the consideration of our unworthinesse by reason of our sinnes, by which we have deserved the plagues of God in this life and eternall damnation in the life to come, we shall be thankfull to God in all estates, acknowledging that *he hath not dealt with us after our sinnes, nor rewarded us according to our iniquities, Psal. 103. 10.* In time of distresse we shall acknowledge his *great bounty that we are not consumed, Lam. 3. 22.* and so be thankfull for his privative blessings. And for the positive, if we have any (as we never are without some, more or lesse) we will acknowledge with Jacob, Gen. 32. 10. *that we are lesse then the least of his mercies.* But if in stead of heaping his judgements upon us which we have deserved, he multiply his blessings which we have not deserved in the least degree, how are we then to acknowledge our own unworthinesse with David, 1. Chron. 17. 16. and 29. 14, 15.?

7. Humility the mother of thankfulness.

True humility therefore is the mother of thankfulness: But pride contrariwise maketh men unthankfull, perswading themselves either that they have not so much as they are worthy of, and so are discontented that they have no more; or that whatsoever they have is to be ascribed to their own worthinesse, wisdom or strength, Deut. 8. 17. Isai. 10. 13. which is to make themselves Gods; Ezek. 28. 4, 5, 6. Dan. 4. 30.

8. Joy and rejoycing.

Now this acknowledgement of Gods goodnesse and

and our beholdingnesse, if it be effectuell as it ought to be, will work upon the heart that it shall be gratefully affected with the sense of Gods goodnesse and bounty towards us, causing us to love God and rejoyce in him, and to be obsequious towards God in all duties of thankfulness. For upon this sense and acknowledgement of Gods goodnesse towards us wherewith we are affected, followeth alacrity and chearfulness, which is the second inward duty required in thanksgiving. For as the Lord loveth a chearfull giver, so a chearfull thanksgiver: and as *χαρις*, thanks, cometh of *χαρᾱ*, which is, to rejoyce, so *χαρις* must be *μετ' χαρᾱς*, with joy, Phil. 1. 4. Jam. 5. 13. *If any man be merry, let him sing Psalmes.*

The holy Ghost in many places hath joyned them together; as Psal. 9. 2. and 33. 1. and 81. 1. and 92. 1, 4. and 100. 1, 2, 4. and therefore they ought not to be severed by us. It is the duty of the faithfull, who have tasted how good and gracious the Lord is, to rejoyce in the Lord: Psal. 104. 34. and 149. 5. and 32. 11. and 33. 1. Phil. 4. 4. especially when we prayse him and give him thanks. For when men are dull, neither affected with any sense of Gods goodnesse nor with chearfulness, their thanks are not hearty but cold and counterfeit. So much of the inward duties.

CHAP. XXXVII.

*Of the outward expressing inward thankfulness
by praying God.*

THe outward duty is, to expresse our inward thankfulness and chearfulness: Our thankfulness, by celebrating and praying the name of God, extolling his goodness, recounting his mercies, and exciting others to prayse God: Our chearfulness, *jubilando*, by making a joyfull noyse, and singing unto God; Psal. 100. 1. and 81. 1. Jam. 5. 13.

Reasons moving us to
praise God.

Now because naturally we are backward in the performance of this duty, insomuch that scarce one of ten can be found to return prayse and thanks unto God, as appeareth in the story of the ten lepers, Luke 17. 17. I will therefore use some arguments to move us thereunto. And first that threefold argument Psal. 147. 1. *Praise ye the Lord: for it is good to sing praises to our God: for it is pleasant, and prayse is comely.* I. *It is good:* For it is the will of God in Christ Jesus concerning us, 1. Thess. 5. 18. It is the commandment of God in many places, Psal. 50. 14. And the same is testified Psal. 92. 1, 2.

II. *It is pleasant:* Psal. 135. 3. For it is an exercise wherein not onely the faithfull on earth do especially rejoyce, but also the Saints and Angels in heaven, who enjoy perpetuall joy and happinesse, rejoycing and reposing therein a part of their happinesse.

III. *It is decent or comely:* 1. in respect of God, to whom all glory and praise is due, and it is therefore just to give unto him the *glory and praise which is due*

due unto his name, Psal. 92. 2. in respect both of his attributes and works: *Praise the Lord: for he is good; for his mercy endureth for ever*, Psal. 136. 1, 2, &c.

Secondly, in respect of the faithfull, Psal. 33. 1. For what can more become those who by Christs benefit are become priests to offer spirituall sacrifices unto God, then to *sacrifice praise* unto him? 1. Pet. 2. 5. Revel. 1. 5. *By him therefore let us offer continually the sacrifice of praise to God, that is, the fruit of our lips, confessing to his name*, Heb. 13. 15.

To these we may adde another ternion of arguments, That praise and thanksgiving is an exercise it self most Excellent, to God most Honourable, to us most Necessary.

1. The excellency of it may appear by comparing it, first to the sacrifices of the Law: For the *sacrifice of praise, the calves of our lips*, is farre preferred before the *sacrifices of goats and bulls*, Psal. 50. 14. secondly, with Prayer: for as it is a more blessed thing to give then to receive, Acts 20. 35. so a more excellent thing to give thanks then to beg and crave. Again, what more excellent thing can be done on earth then that which is the exercise of the Saints and Angels in heaven: and therefore to praise God is not onely an excellent but also a blessed exercise; wherein the faithfull have reposed happinesse, Psal. 84. 4. *Blessed are they that dwell in thine house: they will be still praising thee.*

The excellency of this duty.

2. Praise is Honourable to God; Psal. 50. 23. *He that sacrificeth praise he honoureth me.* God so highly esteemeth his praises proceeding from us, as if thereby something were added to his glory, to which be-

2. Praise honourable to God.

ing infinite nothing can be added. Therefore the praying of God in the Scriptures is called *bl-sing*, Psal. 103. 1. *the magnifying of God*, Luke 1. 46. and *the glorifying of his name*, Matth. 9. 6. *the making of his praise glorious*, Psal. 66. 2. or, as some read, *ap-pone gloriam nomini ejus*, appoint glory to his name, not that our praises indeed do make him great or glorious, or add to the glory of his name, for his name is exalted above all praise, Nehem. 9. 5. but that to encourage us to this duty he is pleased so to term the setting forth of his praise, and the declaring or celebrating of his glory.

3. Praying
of God ne-
cessary.

It is Necessary, I. *Necessitate precepti*, by necessity of precept, Psal. 50. 14. 1. Thess. 5. 18. the which imposeth *necessitatem officii*, the necessity of duty, and the rather because we are priests ordained to offer spiritual sacrifices, 1. Pet. 2. 5. Revel. 1. 3. Heb. 13. 15. because in our daily prayers we desire that we may glorifie his name, and therefore in our lives are to endeavour it. We desire also that *his will may be done*, but this is the will of God, 1. Thess. 5. 18. Would we, as we pray, *do the will of God as it is done in heaven*? then must we be frequent in founding forth his praise: for this is the exercise of the Saints and Angels in heaven.

II. *Necessitate medii*, by necessity of the means; as a necessary means, in respect both of our good and Gods glory. 1. Of our good, for new blessings: because it is the condition upon which the Lord promiseth to heare and deliver us, Psal. 50. 14. And in this respect thanksgiving is also profitable, because God will honour them that honour him, 1. Sam. 2. 30.

The

The readiest way to obtain new blessings, is to give thanks for the old: not that by giving thanks we deserve better and greater blessings, as the Papiſts teach: for this is before confuted. 2. In respect of Gods glory, which is the soveraigne end of all. All creatures do set forth Gods glory, Psal. 19. 1. and 148. *The dumbe creatures*, as Basil saith, *are myſtic* *inward the myſteries of Gods hidden works*, *silent prayers & piercing preachers of Gods hidden works*: but much more men, who set forth Gods praise not onely as the matter but as the instruments of his praise, Psal. 145. 10. Our speech was given us to glorifie God; & therefore our tongue is our *glory*: So that they are worse then brut creatures who are mute in Gods praises. Yea, such necessitie there is of praying and glorifying of God, that if men should be silent God would make the stones to sound forth his praise.

III. *Necessitas signi*, by the necessitie of the signe. For it is necessary not onely that we should be thankfull unto God for his mercies, but also that we should expresse our thankfulnesse. And for as much as we cannot *referre* or recompense Gods bounce, (*for our goodnesse will not reach to him*, Psal. 16. 3.) It remaineth therefore that we must *agere gratia*, that is, give thanks. For if we should enter into consultation with our selves, and deliberate what course we should take to testify our thankfulnesse, our resolution must be the same with that of David, Psal. 116. 12, 17. Seeing then this is the onely thing besides the glorifying of God by a godly conversation that we can do to expresse our thankfulnesse, we are very unthankfull if we be defective herein.

*Ascensus
gratiarum
est descensus
gratia.*

*Ascensus
gratiarum
est descensus
gratia.*

*Ascensus
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est descensus
gratia.*

CHAP. XXXVIII.

*Of the duties which ought to be performed before
and after thanksgiving: and of
the objects and time.*

Duties to be performed out of the action both before and after.

Before, is re-
quired pre-
paration.

Before, Preparation: Psal. 108. 1. and 57. 7. Wherein, first, we are to stirre up our selves to the performance of this duty, Psal. 103. 1, 2, and 104. 1. Secondly, we are to meditate of Gods undeserved bounty towards us, & our own unworthines. Thirdly, because of our selves we are unable, we are to crave the assistance of Gods Spirit, that he *opening our lips we may shew forth his praise*, Psal. 51. 17.

After, we
must testifie
our thank-
fulness.

After, we are to testifie our thankfulness, First, by referring the benefits and gifts received to the glory of God the giver, in the good of his Church. Secondly, in seeking to glorifie God who hath been so gracious unto us, by bringing forth the fruits of a godly life, John 15. 8. by shunning sinne, John 5. 14. and walking in new obedience. Thirdly, by *honouring the Lord with our substance*, Prov. 3. 9. and acknowledging him to be the chief Lord from whom we do hold all good things, by giving unto him the tithes which are his, Levit. 27. *Debetur Deo, &c.* They are due unto God by vertue of his universall dominion over all, and by him assigned before the Law to the first-born which were his Priests, as to Melchisedec; under the Law, to the Leviticall priests, under the Gospel, to the ministers & preachers thereof, 1. Cor. 9. 13, 14. In which respect he is the

the portion of Priests. Neither are they due to the ceremoniall law onely: For the tribe of Levi, unto which the ceremoniall law doth tie them, in Abraham paid tithes to Melchisedec. Unthankfull therefore are they to God, who is the portion of the Priests, who deny to give to God his part. The Apostle seemeth to call it a *mocking of God*, Gal. 6. the Prophet Malachi, chap. 3. a *spoyling of God*, that is, sacriledge.

Now it remaineth that we should speak of the object and the time. 1. Theff. 5. 18. *Εὐχαριστοῦτε πάντοτε τῷ κυρίῳ ὡς ἔστιν ὁ κύριός υμῶν, ὡς ἐστιν ὁ κύριος πάντων*, *In all things give thanks, &c.* Ephes. 5. 20. *πάντοτε ὑμῖν ὁ κύριος ὡς ἐστιν ὁ κύριος πάντων, ὡς ἐστιν ὁ κύριος πάντων*, *giving thanks alwayes for all things.* The object, *πάντοτε ὑμῖν ὁ κύριος*, *for all things*, Ephes. 5. 20. that is to say, *for all good things*. For as we are to pray unto God onely for good things, Matth. 7. 11. so are we to praise him for good things onely: Otherwise we shall by our praying and praying go about to make God the authour of evil. And it is manifest that *officium gratias agendi*, the duty of giving thanks doth presuppose *beneficium*, a benefit for which we are to give thanks.

It is true indeed that all things as they proceed from God are good, and are by him ordered and directed to his glory and the good of his chosen: and therefore in all things he is to be prayfed. God is to be prayfed for his attributes and for his works absolutely considered: but we are to give him thanks because he is good unto us who are his Church, and causeth all things to work for our good. We are therefore upon all occasions to give thanks unto God for his benefits either bestowed or promised, either

either common or private, either old or new, spirituall or temporal, either positive or privative: positive, when he bestoweth a real blessing or good thing upon us; privative, when he preserveth or delivereth us from any evil or danger whereunto either our own sin hath made us subject, or the malice of our enemies whether spirituall or corporall doth expose us.

We must
give thanks
continually.

Heb. 13. 15.

Object.

The time, *whenever*, Ephes. 5. 20. *in every*, sc. *now*, in every opportune time, 1. Thess. 5. 18. *and without ceasing*, continually.

But against this divers things may be objected.

1. If we must give thanks alwayes then we must do nothing else.

Answ.

Negative commandments do bind *semper & ad semper*, alwayes and at all times: but the affirmative, though they bind us alwayes, yet they do not bind us to perform them alwayes. That which is forbidden is never to be done: that which is commanded is to be done, not alwayes but when occasion is offered (as every duty hath his time) and when there is a concurrence of circumstances requisite. The perpetuity therfore that is required in performing duties injoyed in affirmative commandments is to be understood of the whole course of our lives, and not of every moment of time: that is, We are alwayes bound whilest we live to perform the duties at all times when just occasion is offered; which being many and divers must have their divers seasons; neither can they all be done at once. Negative commandments are to be obeyed all at once, but affirmative in their due seasons as just occasion is offered. In this sense David saith Psal. 46. 2. *While I live I will praise the Lord: I will sing praises to my God*

God while I have any being. Psal. 104. 33. and 145. 1, 2. I will extoll thee, my God, O King, and I will blesse thy name for ever and ever; that is, for ever whilst I live or have a being I will be ready upon all occasions both ordinarily and extraordinarily to prayse thee. For the distinction of invocation, that it is *stata*, stinted, or *vaga*, unstinted, is to be applied to this kind: We must both set our selves certain times wherein to call upon God, praying unto him and praying him, after the example of Daniel, chap. 6. 10. and also extraordinarily be ready upon all occasions to return thanks and prayse unto God, acknowledging with David that when God bestoweth any new blessing upon us, he hath put a new song of thanksgiving into our mouthes, and think no time wherein God doth blesse unseasonable to give him thanks. And for as much as Gods mercies are renewed upon us every morning, Lam. 3. 23. and multiplied upon us every day, Psal. 68. 19. and every night, therefore we are with David to prayse him every night and every day, Psal. 92. 2. and 145. 2. yea, seven times a day, Psal. 119. 164. Neither must we think *midnight* it selfe unseasonable for this purpose, Psal. 119. 62. Acts 16. 25, Every morning we are to prayse God for his blessing upon us that night, and every night we are to prayse him for his blessing upon us that day: Every meal is to begin with prayses and be concluded with thanksgiving: every attempt and businesse of importance is to begin with prayer and be ended with thanks, Col. 3. 17.

Thanks is to be given with joy; but we are ma- Object. 2.

ny

*That the faithfull must give thanks**Answ.*That we
must give
thanks al-
wayes & for
all things.

ny times in distresse, and consequently in grief.

The Apostle as he exhorteth us to *give thanks alwayes*, 1. Theff. 5. 18. so also to *rejoyce alwayes*, v.16. But you must understand this as spoken to the faithfull, who rejoyce in God, being perswaded of his love towards them. For those who have not *tasted how good the Lord is*, nor are perswaded ofGods love towards them, they have no peace, and much lesse joy. *Paulus non omnes ad hoc iuge gau-**dium, sed tantum sui similes invitare videtur*, Paul doth not seem to invite all to continuall joy, but onely those who are like himself. But the faithfull, who are at peace with God, have also joy in the holy Ghost: whereby they do rejoyce in God in all estates, not onely in time of peace & prosperity, but also in time of adversity, Rom. 5. 3. Yea the greatest afflictions of this life are to be born of the godly, not onely meekly and patiently, but also comfortably and thankfully. For 1. as God in all his judgements remembreth mercy, so must our faith apprehend his mercy as well as our sense apprehendeth his judgements. And therefore we ought to say with Job, chap. 13. 15. *Though he kill me yet will I trust in him.*2. Because the faithfull have this priviledge, that as nothing can hurt them, Isai. 54. 17. so all things, even their afflictions, *do work together for their good*, Rom. 8. 28.

3. Because God afflicteth them for their good, whether by triall or chastisement.

4. Because with the outward affliction he vouchsafeth inward comfort, 2. Cor. 1. 5. 1. Sam. 30. 6. Acts 16. 25. Psal. 94. 19.

5. Be-

5. Because the afflictions of the faithfull, though for sinne, are under their desert; and in them the anger of God is carried not against their persons but against their sinne.

6. Because of those other favours of God which in their afflictions they do enjoy. *Desinentes contri-* Basil. 386. f.
fari propter ea qua non habemus, de rebus presentibus gratias agere debemus, Ceasing to grieve for those things we have not, we are to give thanks for things which we presently have.

7. Because though positive blessings are wanting, yet there are alwayes innumerable privative blessings for which we are to give thanks. Consider the evils we have deserved, and the dangers whereunto we are exposed: Consider that by our sinnes we have deserved all the plagues denounced in the law, Deut. 28. 15. not onely in this life but also in the world to come. Whilest therefore our condition is better then those in hell, we have cause to prayse God, who *hath not dealt with us after our sinnes, nor rewarded us after our iniquities*, Psal. 103. 10. Lam. 3. 22. Now if they are bound to prayse God that are not *consumed*, how much more have we cause to prayse God, whom he hath not onely not consumed, but hath heaped and multiplied his mercies upon us both privative and positive? And as at all times we are to prayse God, so in solemn festivalls ordained to that end, such as was that of Purim, Esth. 9. and ours of the Fifth of November, for our marvellous deliverance from that horrible conspiracy of the Papists by the gun-powder-treason.

F I N I S.

at all times and for all things.

The first of these is the fact that the
to him and under their own will, the an-
of God is carried out by their actions but

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their affections they do not. The second
that proper to man and his nature, as we have
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A
GODLY AND
FRUITFULL EXPO-
SITION OF THE
LORDS PRAYER;

Shewing the meaning of the words, and the
duties required in the severall Petitions,
both in respect of prayer it self,
and also in respect of
our lives.

PHIL. 4. 6.

*Be carefull for nothing, but in every thing by
prayer and supplication with thanksgiving
let your requests be made known unto God.*



¶ Printed by Roger Daniel, Printer to the
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Ann. Dom. MDCXL.

COPY AND
FRUITFUL
LORDS PRAYER

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LORDS PRAYER

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THE PRAYER OF THE
LORDS PRAYER

MATTH. 6. 9.

Οὕτως ἐν προσεύχῃς ὑμεῖς.

LUKE II. 2.

Ὅταν προσεύχησθε, λέγετε.



O call upon the name of God by hearty and effectuall prayer, is a duty in it self most excellent, to God most glorious, to our selves most profitable and necessary: But such is the

blindnesse and ignorance of our minds, the dulnesse and hardnesse of our hearts, that we know not either how to pray or what to ask: Like to Zebedee's children, Matth. 22. 20. *We ask we know not what:* and as Paul speaketh, Rom. 8. 26, *We know not what to pray as we ought.* Wherefore our Saviour Christ in abundant mercy towards us, that he might relieve our wants in this behalf, hath set down a prescript form of prayer whereby we are to frame ours, commanding us *when we do pray to pray thus.*

In which words as he forbiddeth us not to use ^{ΕΛΕΓΧΕΙ} this prayer, so he doth not alwayes bind us to use the same words. For here two extremities are to be avoided: the first of the Brownists, who think it unlawfull to use the prescript form of these words;

Q

the

226 *The generals of Invocation applied to the Lords Prayer:*
the second of the Papists, who superstitiously insist
in the very words and syllables themselves.

2. The
Lords pray-
er is to be u-
sed as a
prayer.

As touching the first; Our Saviour commandeth
us *thus to pray*; and more plainly, Luke 11. 2. *When
ye pray, say, Our Father, &c.* Therefore unlesse it be
unlawfull to obey the expresse commandment of
our Saviour Christ, it is lawfull to use these words.
Secondly, the book of Psalmes doth provethat we
may have set forms of prayers. Psal. 86. is a form
of prayer to be used in affliction. The 92 is *Psalmus
in diem Sabbati*, A Psalme for the Sabbath. The 102
Oratio pro paupere, A Psalme for a poore man. The
136 A solemn form of thanksgiving. 2. Chron. 7.
6. and 20. 21.

That we
ought not to
be tyed one-
ly to this
form.

For the second, when Christ commandeth to
pray *thus*, he doth not tie us to the words but to the
things. We must pray for such things as herein
summarily are contained, with such affections as are
herein prescribed. For we must understand that our
Saviour Christ propoundeth this prayer as a brief
summe of all those things which we are to ask. For
as the Creed is *summa credendorum*, the summe of
things to be believed; the Decalogue, *summa agen-
dorum*, the summe of things to be done: so the
Lords Prayer is *summa petendorum*, the summe of
things to be desired. But as all things particularly
to be believed are not particularly expessed in the
Creed; nor all things to be done, in the Decalogue:
so neither are all things particularized in the Lords
prayer for which we are to ask. And therefore it is
lawfull, nay expedient and necessary, often to de-
scend into the particulars themselves. For the pro-
ving

ving whereof we have so many arguments as there are prayers of the godly recorded in the word: For though all of them may be referred to this prayer or some part thereof, yet none of them are conceived in the same words. And moreover, Matthew and Luke in setting down this prayer are not curious in observing the same words: And therefore superstitious is the opinion and practice of the Church of Rome, who think that the bare repetition of these words in an unknown tongue, without understanding or faith, is *ex opere operato* meritorious: as though our Saviour Christ had prescribed these words to be used as a charm, &c.

First, whereas our Saviour Christ propoundeth this form, we may be assured that it is a perfect pattern of prayer, that nothing ought to be asked which is not in it contained. For *in him are all the treasures of the wisdom and knowledge of God*, Col. 2. 3. He knoweth what is acceptable unto God, what is needfull for us: therefore in this prayer is contained whatsoever is either fit for God to grant or for us to ask. By this then as a pattern we are to form our prayers, and as by a rule we are to examine them. May the things which we desire be referred to these petitions? then may we boldly ask them. Can they not be referred? then do we not pray according to Gods will, and therefore can have no assurance that we shall be heard.

Secondly, whereas Christ teacheth his disciples to pray, herein he giveth an example to be imitated of Ministers; *sc.* that as they teach other things, so also to pray. John Baptist, Luke 11. 1. taught his

Διδασκαλία
That this
form is a
perfect pattern

Ministers
must teach
their people
to pray.

The generall of Invocation applied to the Lords prayer,
 disciples to pray, whereupon Christs disciples desire him in like manner to teach them. Wherein also they are to be an example to be imitated of all learners: As the Father in the family, or the Pastour in the Church, ought to teach, so the child in the house, the hearer in the Church, ought to be desirous to learn how to pray.

Thirdly, it sheweth that of our selves we know not how to pray. For if we should be left to our own affections and desires, we should ask many times those things which would tend to Gods dishonour and our own hurt: As appeareth by Socrates, who wanting this direction of our Saviour Christ, knew not what to ask, but groping in darkness desired in generall terms, that those things which are good he would give them whether they asked them or no, and would deliver them from evil things although they should ask them: *Plato in Alcib. 2.*

*Ἄνθρωπε, τίς ἀγαθὸν καὶ κακὸν ἐρωτᾷς καὶ λαμβάνεις
 ἄνευ τοῦ ἐρωτᾶντος αὐτὸν;*
O Jupiter King, give unto us good things whether we ask or ask them not; but put away from us evil things though we pray for them. And therefore our Saviour Christ thought it necessary to teach us how to pray.

Πατριστε. Again, hence ariseth great comfort to Gods children: For whereas the word of God assureth us *whatsoever we shall ask according to his will is shall be given us, 1. John 5. 14.* we may assure our selves that we so pray when we follow Christs direction. Neither need we doubt but the Lord acknowledging the
voice

The generals of Invocation applied to the Lords Prayer. 229

voice of his own Sonno (as Cyprian saith) our prayers shall be acceptable unto him.

Lastly, seeing our Saviour Christ hath commanded us to pray and taught us how, we are unexcusable if we neglect this duty.

One thing further is to be considered in the words as they are set down by Luke, *When ye pray, say:* Whether speech in prayer be alwayes necessary.

There is either inward or outward speech: and prayer is either vocall or mentall: And the Lord heareth the cry of the heart, and our secret grones are not hid from him, Psal. 38. 10. Howbeit the voyce is to be used so oft as it may conveniently, both for the attention of the mind and intension of the affections, &c.

Quest.
Ans.

NOW let us come to the Lords Prayer it self, In which is lively, though summarily, set down unto us the practice of that doctrine which heretofore we have learned concerning prayer. For as we have been taught that Prayer and Thanksgiving are to be joyned together: so here with the Petitions is joyned a Thanksgiving, wherein we are taught to ascribe unto the Lord *eternall kingdome, power and glory*; which words almost David useth in his solemn thanksgiving, 1. Chron. 29. 11.

*Of the
Lords
prayer.*

Again, whereas we have been taught that unto prayer are required duties before we pray and also in prayer it self, both here are prescribed. Before we are to use preparation, wherein we are to meditate of such things as are fit to stirre up those graces in which in prayer are to be expressed. In prayer

two things are to be expressed; an hungry and thirsting desire of grace, and the speciall assent of faith: For the stirring up of both which it is fit to meditate upon the fatherly love and almighty power of God, which our Saviour hath taught us to prefix before the prayer it self. In prayer two things especially are to be expressed: 1. An hungry and thirsting desire of the grace and blessing of God; 2. A speciall assent of faith that our request shall be granted. Therefore the prayer it self is divided into Petitions and Conclusion: the desire being especially expressed in the Petitions; the Conclusion containing, 1. a confirmation, 2. a testification of our faith, in the word *Amen*. Of the Lords prayer therefore there be two parts: the Preface, and the Prayer it self, consisting of Petitions and the Conclusion, containing a Confirmation of our faith joyned with the praying of God, and also a Testification both of our faith and the truth of our desire, in the word *Amen*.

The parts.

The order.

In expounding the Lords Prayer we will observe this order: First, we will expound the words, and shew the true meaning of the, & then we will inferre the uses of Doctrine, Confutation, Instruction in the duties of prayer and of our lives, and lastly, of Reproof, whereby shall be detected the hypocrisie of worldly men, who using these words do not pray in truth.

Whereas our Saviour doth not abruptly propound the Petitions, but prefixeth a solemn Preface, we are taught before we call upon God to use some preparation.

The

The preface containeth a description of God to whom we pray, taken 1. from his relation to us, that he is *Our Father*; 2. from the place wherein his majesty doth especially appear, that he is *in heaven*: the former signifying especially his love, the other, his power. Of which two if in our preparation we do duly meditate, our desire will be kindled and our faith confirmed, considering that he to whom we pray is both able and willing to grant our requests.

Our Father.

Some do expound these words as though they were a rhetoricall proeme which we use to win Gods favours. But we use words in our prayer not that God but that we may be moved and affected. First we call him *Father*: whereof we are first to seek the meaning, and then the use. By the name of *Father* God alone is understood: For, as our Saviour saith Matth. 23. 9. we must call no man father, because we have but one Father who is in heaven, Joh. 8. 41. *We have one Father, which is God*: A good profession if it had bene uttered with a good conscience.

Now God is said to be a Father two wayes: by Creation, and Adoption. By creation, as *Isai. 64. 8.* So Adam is said to be *the sonne of God*, Luke 3. 38. and the Angels, Job 1. By adoption in Christ, Ephes. 1. 5. So every believer is *born of God*, 1. John 5. 1. For to so many as believe in Christ God hath given this priviledge, to be the *sonnes of God*, John 1. 12. And in this sense is every faithfull man to call God *Father*.

God a Father two wayes.

Quest.

But here it may be demanded, Whether the whole Trinitie is called upon in the name of *Father*, or the first Person alone.

Answ.

The word *Father* is attributed unto God two wayes; either essentially or personally. Essentially, when he is so called in respect of the creatures, 1. Cor. 8.6. Personally, when it hath relation to the other Persons, the Sonne and the holy Ghost. In this place it hath relation to the creatures. So Deut. 32. 6. Isai. 63. 16. But howsoever the whole-Trinity is our Father, & so to be worshipped of us, yet this speech is more peculiarly directed to the first Person, the fountain of the Godhead, who is the Father of Christ, Ephes. 3. 14. and in him our Father, John 20. 17. yet so as in worshipping him we joyntly worship the other two, who as they are all one in essence, coequall and coeternall, concurring also in all actions towards us, so they are altogether to be worshipped. *O God, thou Father of Christ, and in him our Father, who givest the Spirit of thy Sonne, whereby we cry, Abba, Father, to thee we present our prayers in the name of thy Son, craving the help of the holy Ghost.*

The second Person is called our *Father*, Isai. 9.6. & so may the holy Ghost, who doth regenerate us, Deut. 32. 6. and to either of them may our prayers be directed, Acts 7. 59. So that our prayer may be directed to any or to all the Persons, 2. Cor. 13. 13. or to two of them, 1. Thess. 3. 11.

1. *Adversus*
Ala.

I.

We are taught to whom to direct our prayers, namely, to God alone. For seeing our Saviour hath commanded us, *when we pray, to say, Our Father*, it is evident

evident that we break the commandment if we direct our prayers to any to whom we may not say, *Our Father*, &c. Which title without blasphemy we cannot attribute to any but onely to the Lord, who is our heavenly Father: Jer. 31. 9, *Sunt Israelis Pater*, I am a Father to Israel.

Secondly, whereas by nature we are the children of wrath, and yet commanded to call upon God as our Father, we are taught in whose name we are to come unto God: Not in our own names or worthinesse, Dan. 9. 18. for then we shall find him a Judge rather than a Father, but onely in the name and mediation of Christ, Eph. 3. 12. in whom he is our Father, and in whose name he hath promised to grant *whatsoever we ask according to his will*. It is well said of Calvine, *Cum Deum Patrem vocamus, Christi nomen prætendimus*. When we call God Father, we pretend the name of Christ.

3. We are taught that the help of the holy Ghost is necessary in prayer. For how should we which were children of wrath dare to call God our Father, or be assured that we be his children? By the holy Ghost, who is *the spirit of adoption*, & beareth witness to our spirits, that we are the *sonnes of God*, we cry in our hearts, *Abba, Father*, Rom. 2. 15, 16. For if none can say that *Jesus is the Lord* but by the holy Ghost, 1. Cor. 12. 3. then much lesse can a man call upon God as his Father in Christ except he be endued by the holy Ghost. We must therefore, as the Apostle teacheth us, Ephes. 2. 18. call upon God the Father in the name of the Sonne by the assistance of the holy Ghost, so shall we, though unworthy and unable to call

of the name Father, and what duties it teacheth us.

call upon God, in Christ be accepted and by the holy Ghost be enabled to pray according to God.

II. *Exhort.*

1.

Here therefore first are they refused, who think they may lawfully direct their prayers either to Angels or Saints, to whom the name *Father* is opposed, *Isai. 63. 16.* or to their images, saying to a stock or stone, *Our father*, *Jer. 2. 27.* If God be our heavenly Father, who is more willing to give good things then any earthly parents, and also all-sufficient, why should we seek to any other, unlesse we can either accuse him of unkindnesse, or object want of power unto him?

2.

Secondly, if God be our Father in Christ, then ought we with boldnesse to come unto the throne of grace through him, *Ephes. 3. 12.* Neither do we need any other mediation then of the Sonne, who is the onely Mediatour as of redemption so also of intercession, *1. Tim. 2. 5.* contrary to the doctrine of the Papists, who teach men to use the mediation of Saints: Whereas our Saviour *John 16. 26.* having commanded us to pray in his name, addeth, *I say not that I will intreat the Father for you: for the Father himself loveth you.*

Duties in Prayer.

IF God be our Father, we must come 1. In reverence as unto our heavenly Father. 2. In dutifull, thankfull, and sonne-like affection, acknowledging his mercy of Adoption, who when we were by nature children of wrath adopted us to be his sonnes; and if sonnes, then heirs. Behold, what love the Father hath shewed on us, that we should be called the sonnes of God.

Rom. 8. 16.

1. John 3. 1.

God. 3. In faith and assurance, not onely that we and our prayers are accepted in Christ, but that our prayers shall be granted unto us of our Father as may be most for his glory and our good.

And that we may come in faith, let us consider, First, that without faith we are no sonnes of his, but children of wrath, Ephes. 2. 3. 12. and if we believe we are the sonnes of God, John 1. 12. and of the household of faith. Secondly, that if God be our Father in Christ, he will grant us what good thing soever we ask. For 1. he is affected as a good Father towards his children: yea, his love towards us is so much greater then the love of earthly parentes as his goodnesse and mercy is greater, Isai. 63. 16. Psal. 103. 13.

2. In that he is our Father he hath given us the greatest gift that can be imagined, and therefore will not deny the lesse. *Pater quid negabis filiis, qui jam dedisti quod pater est?* What will the father deny to his sons, who hath vouchsafed already to be our Father? For if he have bestowed on us that he gave his Son for us (that in him we might be adopted his children) how shall he not wish him give us all good things? Rom. 8. 32. 3. In that he hath vouchsafed us this great love to be our Father and that we should be his children, he hath also made us his heirs, & provided us an inheritance in heaven. For as he gave his Son in premium, for a price, so he reserveth himself in premium, for a reward. If therefore it be our Fathers pleasure to give us a kingdom, we need not fear but that he will grant us matters of lesse moment, Luke 11. 32. 4. In sonne-like submission we are to call upon God

our

our Father, &c. Matth. 26. 39, 42. And in this faith we are to rest in the will of our Father, submitting our selves thereto, knowing that he will dispose of us for the best.

Duties in our lives.

IF we call God our Father, we must behave our selves as dutifull and obedient children, 1. Pet. 1. 14. we must *walk worthy our calling*, Ephes. 4. 1. For seeing we have these promises, namely, that God will be a Father unto us, and that we shall be his sonnes and daughters, we ought to *cleans*e our selves from all filthinesse of the flesh and spirit, and grow up into all godlinesse in the fear of God, 2. Cor. 6. 18. and 7. 1. Deut. 32. 6. *Nonne ipse Pater tuus*, &c. Is not he thy Father that hath bought thee? We must honour him, we must fear him, 1. Pet. 1. 17. Neither ought we to fear any thing so much as to displease him. We must love him, and Christ his Sonne, John 8. 42. and for his sake our neighbours, as the sonnes of God and members of Christ, and consequently as our brethren and fellow-members, 1. John 5. 1. We are to imitate our heavenly Father, Matth. 5. 45. Luke 6. 36. We must patiently and meekly bear afflictions as fatherly chastisements, Heb. 12. 6, 7, &c. Otherwise we shew out selves to be bastards rather then sonnes. We must trust in him, Psal. 27. 10. Isai. 63. 16.

Here therefore is reprov'd the hypocrisie of those who using these words do not call upon God in their prayers with sonne-like reverence, faith, affection, submission, nor in their lives behave themselves as

Gods

Mal. 1. 6.

Gods children. For though we call upon God as our Father, and yet do not obey him, nor honour him, nor fear him, nor love him, nor follow him, nor submit our selves to his chastisements, nor trust in him, we shew our selves not to be the children of God, but rather of the devil. For our Saviour saith to the Jews affirming that God was their Father. *His sonnes ye are whose works ye do.* John 8. 39, 48. And John also saith, *1 Epist. 3. 8. 9, 10. He that committeth sinne is of the devil. Whosoever is borne of God sinneth not: for his seed remaineth in him, &c. In this the children of God are known and the children of the devil. Whosoever doth not righteousness is not of God; neither he that loveth not his brother.* See Deut. 32. 5, 6.

Our When as our Saviour teacheth us so, say, *Our Father, Give us, &c.* he may seem to some to have prescribed a form of publick prayer onely. Otherwise why doth he not teach us to say, *My Father, Give me, &c.* But out of verse 6, it appeareth that he prescribeth this form as well for private as for publick prayer. Now he teacheth us to say, *Our Father, Give us, &c.* that we may learn it to be our duty to call upon God not onely for our selves but also for others.

But for what others? For all men. *1 Tim. 2. 1.* (For God is the Father of all by creation.) but especially for the faithfull, to whom God is a Father by grace of adoption, and they also our brethren in Christ. We are therefore to pray for the whole

What use is to be made of this word Our.

whole brotherhood, which is the universall Church, and the whole company of the faithfull, Psal. 122. 6. *O pray for the peace of Jerusalem.* For the universall Church, I say, militant upon earth. For unto the present estate of the Church militant our Saviour doth accommodate this prayer: as, that we may *do the will of God upon earth as it is in heaven*; that he would *give us our daily bread*; that he would *forgive our sinnes*; and *not lead us into temptation*. When as therefore this prayer is used amongst the Papists for the dead, they shew themselves not impious onely but also ridiculous.

Uses concerning Prayer.

1.
Faith requi-
red in prayer

First, whereas Christ commandeth us to call God Father not onely of other faithfull and elect but also ours, he requireth in us when we are to pray a true and justifying faith whereby we are perswaded that God is our Father in Christ, and the Spirit of adoption, whereby we cry in our hearts, *Abba, Father*. Therefore that speciall faith which the Papists call presumption, whereby every Christian man believeth that he is adopted in Christ, reconciled to God, and justified by him, and that for his sake both himself and his prayer is accepted of God, Christ requireth in this place. For unlesse I be perswaded that the Lord is not onely the Father of the rest of the faithfull and elect, but also my Father, I cannot in truth call him *our Father*. Unto prayer therefore we must bring faith, without which it is impossible to please God.

2.
We must

Secondly, whereas Christ commandeth us to call upon God not onely for our selves, but also in the behalf

behalf of the whole fraternitie, which is the univer-^{pray one for}
fall Church, *Our Father, Give us*, &c. he teacheth ^{another.}
us to exercise the communion of Saints by mutuall
prayers for one another, Ephes. 6. 18. and not onely
to have respect to our own good but also to the
good of others, 1. Cor. 13. 5. and withall inform-
eth us how we are to be affected towards our bre-
thren when we come to call upon God; that we
should desire the same good things for them which
we ask for our selves; that we should be touched
with a fellow-feeling of their wants, as it becometh
those which are not onely the sonnes of the same
Father, but also members of the same body, Heb.

13. 3. Therefore as we ought to bring faith to-
wards God, so also charity towards men, that with-
out *wrath* and dissension *we may lift up pure hands*
unto God; 1. Tim. 2. 8.

But is it not lawfull to say sometimes, *My Father*,
My God, and to pray for our selves in particular or
for some others?

Quest.

It is lawfull in private prayers to call God thy
Father, so that thou dost not arrogate any thing pec-
uliar to thy self besides or above other faithfull
men. For this is the voyce of justifying faith (espe-
cially in the time of temptation, when the faithfull
man may seem forsaken of God) to apply unto him-
self in particular that which commonly belongeth
to all the faithfull, Psal. 22. 1. *Deus meus*, My God,
my God, &c. John 20. 28. Rom. 1. 8. The Lord
instructeth his people thus to call him, *My Father*,
Jer. 3. 4. 19. and Christ his disciples, Matth. 6. 6. *Pray*
to thy Father; and *thy Father which seeth in secret*, &c.

Answ.

It

It is lawfull also to pray for thy self and for others in particular, so as thou forget not to pray for the whole brotherhood of Gods children. For as when we are commanded to *do good to all, but especially to the household of faith*, Gal. 6. 10. we are bound in particular to do good to those whose wants are known unto us: so when we are commanded to pray for all, we are bound in particular to pray for those whose wants are known unto us, and especially for such as do any wayes belong unto us or do desire to be commended in our prayers unto God, Rom. 15. 30. Jam. 5. 14. Ephes. 5. 19. 1. Thim. 2. 1. 1. Pet. 3. 1.

3.

An use of comfort, seeing all the Church prayeth for us.

Thirdly, whereas we are taught to say, *Our Father Give us*, &c. we may gather that this prayer and those that are made to the like effect are the common voyce of the Church and of all the members thereof praying mutually for one another: Which affordeth comfort to every one of us, for although the sense of thy own wants & weaknesse in calling upon God doth discourage thee, yet this ought to comfort thee, that this prayer and the like is the common prayer of the Church and of all the faithfull lifting up holy hands in every place, and praying for thee, if thou be a faithfull man, as well as for themselves. Now the prayer of the Church the Lord who is most gracious unto it is ready to heare, Deut. 34. 7. Isai. 65. 24. and being most faithfull is also willing to perform, Matth. 18. 20. Therefore this serveth, as for instruction, teaching us our duty in calling upon God for one another, so also for our comfort, assuring us that others in like

fort

fort pray for us, and that we are partakers of all the prayers of the whole Church and all the members thereof.

Fourthly, the hypocrisie of those is condemned who say with the Jews, John 8.41. *We have all one Father, God*, but neither have faith in God, nor charity towards men, nor any fellow-feeling of other mens wants, nor any true desire of their good, who say, *Every man for himself, and God for us all.*

Uses concerning our lives.

Seeing we have all one and the same Father, Matth. 23.9. therefore we ought to embrace one another with brotherly love, Ephes. 4.3,4,6. For if God be the Father of us all, then are we all brethren.

Brotherly
love required
of all that
pray.

Which word of love ought to tie us with the bond of love, and break off all dissension, Gen. 13.8. Acts 7.26. Mal. 2.10. And surely if we love not our brethren, the love of God is not in us: For he which loveth him that begetteth, loveth also those that are begotten, 1. Joh. 3.1. And, *Whosoever saith that he loveth God and hateth his brother, he is a liar*, 1. John 4.19,20. Therefore where is not brotherly love there is not the love of God; where is not the love of God there is no faith; and who hath not faith is not the sonne of God. Therefore the Apostle saith, 1. John 3.10. *In this the children of God are known and the children of the devil, Whosoever doeth not righteousness is not of God, nor he that loveth not his brother.* For if those that be the sonnes of God, as all the faithfull are (and we are to hope well of the most when we speak of particulars) be not our brethren,

What is meant by, Our Father,

and so we esteem them; then are not we the sonnes of God. For if he be our Father, then his children are our brethren; If the sonnes of God be not brethren to us, then are not we his children. If therefore we shall hate the children of God, how can we call upon him as our Father?

2. To teach
the rich, and
comfort the
poore.

Secondly, whereas all, as well poore as rich, are commanded to call God Father, this ought to teach the rich, & comfort the poore. The rich ought from hence to learn humility and not to despise the poorest Christian, seeing they are our brethren by the law of nature, and of the same blood, Acts 17. *the same flesh*; Iſai. 58. and also by our redemption by Christ they are our brethren in him, sonnes of the same Father, and have as good part in Christ, if they believe, as the best; for God is a Father *that respecteth not persons*, Acts 10. 34, 35. 1. Pet. 1. 17. And in Christ there is no difference of *rich and poore, bond or free; but we are all one in him*, Gal. 3. 28. To which purpose Paul exhorteth Philemon to receive his servant Onesimus, being now converted, as a brother, v. 17. Let therefore the rich follow the advise, Rom. 12. 16. Example, Job 31. 13, 14, 15. that of the wise 1. Pet. 3. 7. which is to be extended to all Christians, viz. that they be coheirs. Which doctrine doth not favour the Anabaptists; for although in respect of our spirituall estate there ought to be *no respect of persons*, Jam. 2. 1. neither is there difference of *bond and free in Christ*, yet in respect of our outward estate the Lord hath ordained superiours and inferiours, &c. and hath established orders and degrees in the outward politie.

The

The poore also are to comfort themselves with this consideration, that howsoever they be contemned in the world, yet they are dear in Gods sight. God is their Father as well, or rather of them then of the rich, Psal. 68. 6. and Christ their brother: yea, they are members of Christ, to whom what is done Christ esteemeth as done to himself, Matth. 25. The which is to be understood of the godly poore; for otherwise, as their estate is miserable now, so a thousand times more miserable shall it be in the world to come.

Uses of reproof.

They are condemned that call God their Father, *ἡμεῖς πατέρες* and yet hate the children of God because they are godly, and deride the name of brethren.

2. Schismaticks, who call God their Father, but denie his children to be their brethren. For they which will have God for their Father, must have the true Church to their mother. And these words, *Our Father*, are the voyce of the Church, and of all that be of the same brotherhood.

3. Again, when we are bid to say, *πάτερ ἡμῶν, Our Father*, &c. we are taught to direct our prayers unto God immediately, as being present with us. Which confuteth the Papists, who would not have us go directly to God, but to desire Mary, or Peter, &c. to pray for us: whereas this priviledge have all the faithfull, *to come with boldnesse to the throne of grace by Christ*, Ephes. 3. 12. Secondly, we are to believe that God who is in heaven is also present with us, hearing our prayers: and therefore so ought we to

Of these words, Which art in heaven.

poüre forth our prayers as into his bosome, yea though we pray in secret, Matth. 6. 6. Thirdly, we ought to have the eye of faith to see him that is invisible, Heb. 11. so shall we set God before our eyes, and behave our selves as it becometh those that speak to so glorious a Majesty. But most men because they see none present are touched with lesse reverence then if they spake to a mortall superiour.

Which art in heaven, 'O es nris agnos.

HOf which are three parts, *Calum Aerum*, Gen. 1. 8. *Aetherum*, *Empyreum*. The first, Air; in which are the birds, fowls of heaven, and the wicked spirits in heavenly places, Ephes. 6. 12. and 2. 2. The second is that heaven wherein the starres are, which are called the *host of heaven*. The third is the seat of the blessed and throne of God, called *Calum empyreum*, because of the light, 1. Tim. 6. 16. *paradise*, 2. Cor. 12. 4. and the *third heaven*, in respect of the two lower; and in the same sense, *the heaven of heavens*, Psal. 115. 16. 1. Kings 8. 27. *God is all in all*. But this place is especially to be understood of the third heaven, which is *the place of the Lords habitation*, 1. Kings 8. 30.

Object.

How is God said to be in heaven, seeing he is everywhere?

Answ.

If God be everywhere, then is he also in heaven: But God is said to be in heaven, not that he is included therein, 1. Kings 8. 27. and therefore not *circumscriptive*, by circumscription, as the body of Christ; nor *definitive*, definitively, as the finite spi-
rits;

rits; but he is there and everywhere *repleius*, filling all places, Jer. 23. 23. but yet so as he is everywhere *totus*, wholly. But yet after a more special manner he is said to be in heaven: Because there especially he manifesteth his glory; there he is seen face to face; there he communicateth himself; thence he sendeth down his blessings & judgements, Rom. 1. 18. thence he speaketh to men; thence Christ descended; thence the holy Ghost; Matth. 3. thither Christ ascended; there he sitteth; and thence he returneth to judgement. And as the soul is said to be *tota in toto* & *tota in qualibet parte*, all in the whole, and in every part all; and yet in respect of the chief operations is said to be seated in the head (as it were) the heaven of this Microcosme; so God, who is everywhere wholly both in the world and out of it, is said to be in heaven: *Heaven is his throne*, Isai. 66. 1. *there he prepared his seat*, Psal. 103. 19. *there he sitteth*, Psal. 2. 4. that is *the habitation of his holiness*, &c. Isai. 63. 15. *the place of his habitation*, 1. Kings 8. 30.

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bani to
banit

Secondly, when Christ saith, *in vis ueris, in the heavens*, he meaneth *in ueris*, heavenly; as Matth. 6. 26. And he is called *heavenly*, because the shallownesse of our minds cannot better conceive of the unspeakable glory and excellent majestie of God then under this name. For nothing more excellent and glorious is subject to our sense then the heaven. Whereas therefore the Scriptures give this title to God, they teach us to ascribe unto him majestic glorious, essence omnipresent, power infinite, wisdom unspeakable, mercy endless.

Vses to be made of these words, Which art in heaven.

The sense therefore of these words is this, Thou that sittest upon heaven as thy throne, glorious in majesty, infinite in essence, power, wisdom and mercy.

Adoration
of images
condemned.

Vses concerning prayer.

I. **T**he adoration of images & reliques condemned. We are taught to lift up our mind, eyes, hands to God being in heaven. We may therefore say, as Psal. 121. 1. *Should I lift mine eyes to images? whence then should I have help? my help is from God.* Therefore as Psal. 123. 1. *To thee I lift up mine eyes, O thou who dwellest in the heavens.*

II. We are taught, not to direct our prayer towards any certain place, as the Jews towards the temple; but we may turn any way towards God in heaven. And if we are not bound to look towards any certain place, much lesse to go on pilgrimage to it.

III. Neither must our minds go on pilgrimage whilst we are praying, but above the earth and all earthly cogitations our minds with our hands are to be lifted up unto the heavens, Lam. 3. 4. Psal. 35. 1. & as at all times, so especially in the time of prayer, *our conversation ought to be in heaven.*

IV. When we are commanded to call God *our heavenly Father*, we are taught to abandon all base conceits concerning God, Psal. 50. 13. and to ascribe unto him incomprehensible glory and majesty, infinite power and essence, wisdom unsearchable, mercy endlesse. Majesty, as sitting upon the heaven as upon his throne, the earth being his footstool, Isai. 66. 1. Which must teach us reverence, and not rashly

ly

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Not to be made of these words, Which art in heaven
ly to utter any thing before God: For *God is in*
heaven, full of majestic and glory; and thou upon
earth, dust and worms meat, Eccles. 5. 1.

Power; that is, Might infinite, omnipotencie,
Right infinite, and authority universall. *Potentia,*
Power, Psal. 115. 3. *Our God is in heaven: whatsoever*
he will he doeth. Which must teach us to pray
with affiance, being assured that our heavenly Fa-
ther is able to do for us according to (yea above) our
requests; yea above our thought, Ephes. 3. 20. Thus
Jehoshaphat, 2. Chron. 20. 6. *Art not thou God in*
heaven, so as power is in thine hand which none can re-
sist?

Potestas, Authority: So saith Jehoshaphat, *Art*
not thou God in heaven? and dost not thou rule over all
nations? So Psal. 103. 20. *The Lord hath established*
his seat in heaven, and his kingdome is over all. On
him therefore our trust must be reposed, by whose
providence and power all things are govern'd in
heaven and in earth. For hereby we learn that the
Lord is not onely able in respect of his might, but
hath right also to bestow upon us any good thing.
Audent Deum roga, nihil illum de alieno agere, Seneca.
Beg boldly of God, seeing thou canst ask nothing
of him which belongeth to another.

Infinite essence and omnipresence; for so is the
heaven said to be his throne, as that the earth also is
his footstool: and so is he in both, as that he is also
everywhere and in every place *totus.* For we may
not think that God is *farre from us,* Acts 17. 27. be-
cause he is said to be in heaven, as the wicked ima-
gine, Job 22. 13. but we must acknowledge that he

Life as it made of these words, Which art in heaven.
is alwayes present with us, Psal. 139. 7, 8, 9, &c. and
as it is Psal. 145. 18. Deut. 4. 7. *near unto us when we
call upon him; yea, where two or three are gathered to-
gether in his name, he is in the midst of them;* Matth.
18. 20. *If therefore thou prayest in secret, the Lord
heareth thee,* Matth. 6. 6. *if in the closet of thine
heart without any speech, he heareth the voyce and
cry of the heart,* Exod. 14. 15. 1. Sam. 1. 13. *Affure
thy self therefore that thou speakest not into the air
or utterest thy words in vain, but that thou pourest
forth thy requests into the bosome of the Lord.*

Wisdom is unsearchable: For as the heavens are high above the earth, so are the Lords thoughts above ours; Isa. 55. 9. We must therefore submit our selves to his will, which is most wise and just: neither let us circumscribe him, but rather resigne our selves unto him, who best knoweth what is fit for us. yd. *belonged ad flum flum quo traheretur mil*

ni Mercy unspeakable; Whereby all these attributes are effectual to our good. For if earthly parents do know to give good things to their children, much more doth our heavenly Father; Matth. 7. 11.

553.7.2 This therefore must not discourage us, that he sitteth above in heaven in the high throne of his majestie: for though he dwelleth above, yet he mercifully abaseth himself to behald the things which be in heaven and in earth. Psalm 113. 5-6. He looketh down from the high place of his holinesse, even from heaven: doth the Lord look down upon earth; that he might heare the mourning of the prisoner, and deliver the children of death. Psalm. 102. 12, 20. Neither ought his power to terrifie us: for he useth it to our good, Deut. 33. 26. He rideth,

yes to be made of these words, Which art in heaven.

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or sitteth, upon the heavens for our help. Him therefore, let us exalt who rideth on the highest heavens, Psal.

68: 4. Here therefore is discovered the hypocrisie of those men who calling upon God as their Father in heaven lift not up their hearts to heaven, but let them lie groveling on the earth; who imagine God to be like themselves; who without reverence speak unto him, or use vain babbling; who trust not in his power, nor acknowledge his presence with them, unreverently behaving themselves because they see him not; that submit not themselves to his fatherly willdome; nor rest in his mercy and goodnesse.

yes in our lives.

First, if our Father be in heaven, who also hath begotten us to an heavenly inheritance, then we who are the children of God are in this world pilgrimes from God and from our countrey, and therefore ought not to *minde earthly things, but have our conversation in heaven*, Phil. 3. 19, 20. Secondly, if God our Father be full of maiesty and power, we ought to fear him and to stand in aw. Thirdly, if omnipotent, let us rest confidently under his protection, neither let the fear of any danger draw us unto sinne; for *God is able to deliver us*, Dan. 17. And on the other side, let us fear to sinne; for *he is able to destroy both body and soul in hell*, Matth. 10. 28. If God be omnipresent, let us behave our selves as in his presence, and walk before him in uprightness of heart. If our heavenly Father be most wise and mercifull, let us cast our care upon him, in all our necessities

Yes to be made of these words, Which art in heaven.

necessities depending on him. As for those that are mere worldlings & *terra filii*, who neither stand in awe of his majesty, nor trust in his power, nor walk as in his presence, nor depend upon his fatherly goodnesse, they cannot but in hypocrisie call God their heavenly Father.

Now if we joyn these two together, of which we have spoken severally, That God is *our Father*, and therefore willing to heare us, and also *in heaven*, and therefore able to grant our desires; there will be no place left to diffidence and distrust, seeing God is both willing and able to grant our requests. Therefore we ought not to be distrustfully carefull, but with confidence and assurance that we shall be heard to *make our requests known unto God*, Phil. 4. 6. seeing, as Fulgentius saith, *Deus multus est ad ignoscendum; in hoc multo nihil deest, in quo & omnipotens misericordia & omnipotentia misericors est*: God is much in forgiving; in this much nothing is missing, in whom is omnipotent mercy, and mercifull omnipotence. The consideration of either of these may stirre up a man to pray: but if he doubt of either, I see not how he can pray in faith. The leper, Mark 1. 40. being perswaded of Christs power, desireth him to make him clean: the father of him that was possessed, Mark 9. 23. having some good opinion of Christs willingnesse, intreated his help for the dispossessing of the unclean spirit: But because the one was not assured of his willingnesse, the other of his power, they make but doubtfull prayers, *If thou wilt thou canst make me clean; If thou canst do any thing help us*. But we may be assured of both

both in our heavenly Father: and therefore are to be encouraged to pray in faith, &c.

The division of the Petitions.

Hitherto we have spoken of the preface. Now we are to proceed unto the petitions: Which are in number six; but yet in respect of the objects they may be distinguished into two sorts: For either they concern more properly and immediately the glory of God, without respect of our own profit; or else our own good, and mediately the glory of God. For in the three former we say, *Thy name, Thy kingdom, Thy will*; in the three latter, *us* and *our*, &c. Those that concern Gods glory are indeed most profitable for us; for with his own glory he joyneth the good and salvation of the elect: For if we glorifie the name of God, he will glorifie us: if we be subjects of the kingdom of grace, we shall be inheritors of the kingdom of glory: if we do the will of God upon earth, we shall enter into the kingdom of heaven. But in propounding these petitions we are not to respect our own profit but the glory of God. Those which immediately concern our own good must also mediately respect the glory of God, whereunto if our good be not referred it is not good.

Those which immediately concern the glory of God are set down in the first place. By which order our Saviour Christ teacheth us to preferre Gods glory before our own good, yea (if they should come in comparison) before our own salvation, *Exod. 32. 32.* because Gods glory is the
end

The order.

The meaning of the first Petition.

end, and therefore better then those things which are referred thereunto. For which cause not onely in order of petitions but also in the measure of our affections the glory of God must be preferred before our own good: *Ideoque in tribus primis petitionibus oratio aduersus est, cum posteriores conjunctionibus colligantur*, And therefore in the three first petitions there is no copulative, when as the three latter are tied together with conjunctions.

In the three first petitions we desire either the glory of God it self as the end, or else the means whereby his glory is procured: the end in the first petition; the means in the other two. For then is God glorified when his kingdome is advanced and his will fulfilled.

This order teacheth us that the main end of all our desires and actions should be the glory of God.

I. Petition.

First, of the first petition: Wherein we are to learn the meaning of the words, and then to consider the uses which arise from thence.

What is signified by
Gods name.

Hallowed be thy name. The name of God signifieth both God himself, and his attributes, which are himself, and also that whereby he is named. In the former sense the word *name* is often used to signify the persons named: as Acts 1. 15. and 4. 12. Revel. 3. 4. and 11. 13. So the name of God is put for God himself, Joel 2. 23. Deut. 28. 58. Hereupon the Hebrews use to say, *יהוה שמו*, that is, *His name is himself, and he is his name.* And hereunto belong those places in which the name of God signifieth

fieth his attributes, which are nothing but himself. For the *justice of God* is the just God, the *wisdom of God* is the wise God, the *mercy of God* is the merciful God, &c. And these also are the *name of God*, as appeareth Exod. 33. 19. and 34. 5, 6, 7. For this is the name which he proclaimeth, *The Lord, the Lord, strong, mercifull, and gracious, slow to anger, and abundant in goodnesse and truth, &c.*

Secondly, the *name of God* signifieth that whereby God is named; whereby he is either renowned or known. The name of renown is his glory, which is (as it were) his good name: For so in great persons their good name is their glory and renown; and therefore they are said in the Scriptures to be *men of name*, Gen. 6. 4. In this sense the word *name* is used Gen. 11. 4. *That we may get us a name*: Gen. 12. 2. *I will make thy name great*: Jer. 13. 13. *name, praise, and glory*, Deut. 26. 19. The *name of God* therefore signifieth that whereby he is renowned and acknowledged to be glorious, that is, his glory: So Exod. 9. 16. Psal. 8. 1.

Again, the *name of God* signifieth that whereby he is known, to wit, not onely his Titles, which more properly are called his name, and by which he is known, but also the Means whereby he is known. The titles are the names of the Godhead, of the attributes, and of the Persons. Of the Godhead, as *Jehovah, Lord, God, &c.* Exod. 3. 15. *This is my name*: Exod. 6. 3. Psal. 83. 18. Attributes, as *Wisdom, Mercy, Justice, Majesty, &c.* Persons, as *Father, Christ, Jesus, Saviour, holy Ghost, &c.*

The means whereby God is known are either peculiar

cular to the Church, or common unto all. Of the first sort are his word and religion therein prescribed. The word of God is called his name, as Acts 9.15. *to carry my name*, &c. and 21. 13. 1. Tim. 6. 1. with Tit. 2. 5. Rom. 2. 24. Psal. 22. 22. Heb. 2. 12. So is the doctrine of religion and worship of God, Mich. 4. 5. *We will walk in the name of our God*. 1. Kings 5. 3, 5. *to build a house unto the name of God*. The common means are the works of God: The works of Creation, Psal. 19. 1. Rom. 1. 19, 20. In respect whereof he is called the Creatour of heaven and earth. As also of Administration, as his blessings and judgements. In respect whereof he is called the Governour and Judge of the world, Exod. 34. 7. All these doth the *name of God* signifie.

What is
meant by
sanctified or
hallowed.

To *sanctifie* signifieth either to make holy, or to acknowledge & declare holy. In the first sense things are said to be sanctified and (in themselves being not holy) to be made holy, which are set apart to holy uses; as the Sabbath, the Temple, Priests, Christians consecrated and set apart to the worship and service of God. In which sense the name of God, which is most holy, Psal. 111. 9. cannot be said to be sanctified.

2. To *sanctifie* is to acknowledge & declare holy: as wisdom in the like phrase of speech is said to be *justified*, Luke 7. 35. and God to be *magnified and glorified*. And thus the name of God is sanctified either by us or by God himself, Num. 20. 12, 13. By us (I mean our selves and others, for whom also we pray) when, as the name of God is most holy and reverend, so we in our hearts acknowledge and that effe-

ctually,

ctually, in our tongues professe, in our deeds use it as most holy & reverend. By God himself his name is sanctified, when either he manifesteth the glory of his mercy and justice, or else freeth it from the pollutions of men, especially when men neglect it, and removeth the impediments, Num. 20. 12, 13:

First, we pray that Gods name may be sanctified of us; that is, That God would vouchsafe unto us his grace, that we may *give unto the Lord the honour due unto his name*, Psal. 29. 2. that as his name is most excellent, holy, glorious, and reverend, so *his prayse may be unto the ends of the earth*, Psal. 48. 11.

We sanctifie the name of God, which is most holy, and reverend, and glorious, Deut. 28. 58. when as in our hearts, words, and deeds we do use it holily and reverently.

But to speak more especially, according to the significations of the name of God: The names of God first signifie himself and his attributes, which are himself, which we desire in this prayer that we may sanctifie in our hearts, tongues, and lives. In our hearts we sanctifie God, as Peter exhorteth, 1. Epist. 3. 15. when as 1. we do acknowledge, and that effectually, That there is a God; That this God is such an one as he hath revealed himself in his word, most wise, most just, most mercifull, infinite in power, essence, and continuance, &c. 2. When in our minds we think and conceive nothing of God but that which becometh his glorious majestie; that is, when we alwayes think and conceive of God most holily and reverently.

In our mouthes, 1. When we confesse and acknowledge

How Gods name is sanctified by us.

knowledge and professe God and his attributes, &c. Rom. 10. 10. 2. When we speak of God and his attributes holily and reverently.

In our lives, when the knowledge of God and his attributes is effectuall to bring forth in us a conversation answerable thereunto. Knowest thou there is a God? worship him. That he is a Spirit? worship him in spirit and truth. That he is just? fear him. That he is mercifull? love him. That he is omnipresent? behave thy self as in his presence. That he is omnissufficient? repose thy trust in him. That he is omniscient and ~~reprover~~ *reprover*, a searcher of the heart? approve thine heart to him, &c.

Thus then we desire that the name of God in the first sense may be sanctified by us.

The uses. 1. Concerning prayer.

That we may pray fervently, we must have a feeling of our want, as, our ignorance of God (here we pray for knowledge of God, without which we cannot acknowledge him) the vanity of our minds, thinking amiss of God, Job 1. 5. our irreverent speech of God, our not sanctifying of God in our lives (a fault incident to the best) Num. 20. 12. For who can say that he hath loved and feared God, &c. as he ought, and behaved himself alwayes as in Gods presence?

2. Concerning our lives.

The use concerning our lives: That as in our prayers we desire, so in our lives we endeavour thus to sanctifie God: For if we our selves will not endeavour thus to do, it sheweth that we have no true desire

desire hereof, but pray in hypocrisie with feigned lips. Their hypocrisie therefore here is detected, who desiring with their mouth that they may sanctifie God, will think that there is no God, Psal. 14. 1. will think basely of him, Psal. 50. 21. or deny his providence, mercy, and justice, Psal. 10. 11. who use to speak unreverently of God and his attributes, to murmur against his justice, &c. Psal. 78. 19. who live as if there were no God, Tit. 1. 16. that say he is a Spirit, but desire not to worship him in spirit; that he is just, and yet desire not to fear him, &c.

II. How Gods name signifying his glory is hallowed by us.

Secondly, the name of God signifieth his glory: Which we do sanctifie whenas we glorifie God in our hearts, mouthes, and lives: And this is the most principall signification of this petition.

We glorifie him in our hearts, 1. When in the affections of our hearts we desire the procuring and advancement of Gods glory above all things, as being more dear unto us then our own good. 2. When as in the purpose of our hearts we intend the glory of God in all things, putting into our hearts to give glory to his name, Mal. 2. 2.

In our mouthes we glorifie him, when we make the glory of God the matter and end of our speech. The matter, when in our speech we set forth the praises of God, whose name is to be exalted above all prayse, Neh. 9. 5. For to prayse him is to glorifie him, Luke 2. 20. Psal. 50. 23. and to make his prayse glorious, Psal. 66. 2. We make it the end of our speech, when therein we intend the glory of God, either by

How we hallow Gods name as it signifieth his glory.

the profession of a necessary truth, Josh. 7. 19. or by a speech seasoned with grace, tending to the glory of God, or the good and edification of our brethren, which is subordinate thereunto, Col. 4. 6.

In our lives we glorifie God, 1. When in all our actions whatsoever we aim at the glory of God, according to that 1. Cor. 10. 31. 2. When by our godly lives we do not onely glorifie God our selves, John 15. 8. but give just occasion to others of glorifying him, Matth. 5. 12. 1. Pet. 2. 12.

Vses. 1. In prayer. Wants to be bewailed.

1. Our pride and vain-glory, seeking our selves and our own prayse. 2. The neglect of Gods glory, the main end of all things, which ought to be more dear to us then our salvation. Such we are that except the Lord endue us with this grace, we neglect his glory, and so live in vain. 3. Our suppressing of Gods prayse, our unthankfulness. 4. Our idle and unfavoury speeches. 5. Our manifold slips in our lives whereby God is dishonoured. All which are faults incident to the best of us, and therefore we had need earnestly to pray that God may be glorified of us, 2. Sam. 12. 14.

Graces which we desire.

1. Zeal of Gods glory; 2. Thankfulness; 3. A desire to glorifie God by a godly life.

2. Vses in our lives.

Psal. 86. 12.

As we are in prayer earnestly to desire that we may give glory to God, so in our lives we must endeavour both in our hearts, tongues, and works to glorifie him, &c. Otherwise, if in our mouthes we desire that we may glorifie him, and in

our

our hearts neither desire it nor intend it, if we altogether seek our selves and our own praise, if we use to suppress the praises of God and to smother his truth, if our ordinary speech be idle and unsavoury, our lives dissolute, from whence no honour can arise unto God, and in truth desire not to be freed from these sinnes; nay, on the contrary, if in stead of intending Gods glory we seek his dishonour, in stead of sounding forth his prayse we blaspheme his holy name, in stead of professing and defending his truth we oppugne the same, in stead of savoury speeches they be rotten and infective, in stead of causing the name of God to be glorified we cause it to be blasphemed, our prayer is little better then mockery of God: And yet such is the prayer of very many, which with their mouthes desire that they may glorifie God, and yet desire not his glory in their hearts, nor seek it in their lives, but rather practice such things whereby the name of God is dishonoured and blasphemed.

The glory of God is most dear unto him, and so must be to us, Acts 12. 22. His glory he will not lose.

*III. The name of God signifying his titles,
how it is hallowed.*

THirdly, the name of God doth signifie his titles; the titles, I say, of the Deity, Attributes, and Persons. This name of God is sanctified, when, as it is holy and reverend, so it is used of us. It is used of us either by taking it into our mouthes, or by taking it upon us. We sanctifie it in our mouthes,

and so in our writings, when as we make an holy and reverent mention of the titles of God. Which we do when we mention them in a serious matter, after a reverent manner, to a holy end. For the most holy and dreadfull name of the Lord our God Deut. 28. 58. must not be used to trifles and ridiculous matters: neither may we lightly take up the most reverend name of God, which we are not worthy to take into our mouthes: neither must the glorious name of God be mentioned but to his glory either mediately or immediately. And hereunto we are to referre two sorts of usurpation of Gods name and titles, by Blessing and Swearing aright.

Blessing is either of God or man. The blessing of God is the praying of God; of which we have spoken: Example Rom. 9. 5. and 1. 25. 2. Cor. 11. 31. Blessing of men in the name of God, which the Scripture calleth *the putting of Gods name upon them*, Num. 6. 27. is a duty to be performed by all, to all, even unto enemies, Rom. 12. 14. Matth. 5. 44. (whereunto referre salutation) but especially to be performed by superiours, Hof. 7. 7. to their inferiours: in the commonwealth by Princes and Magistrates; David, 2. Sam. 6. 18. Solomon, 1. Kings 8. 55. In the Church, Num. 6. 23, 24, 25. Melchisedec, Gen. 14. 19. In the family by parents: unto which the Lord giveth great force, &c. By swearing we make a holy and reverent mention of the name of God, whenas we swear *in truth, judgement, and righteousness*, Jer. 4. 2, &c.

We take upon us the name of God when his name is called upon in us, as Gen. 48. 16. *i.* when we call

our selves by his name, and professe our selves to be the children of God, Isai. 43. 6, 7. which began to be done in the time of Seth after the birth of Enosh, Gen. 4. 26. & 6. 2. In these last times those of the Church of God do invoke the name of Christ, Acts 9. 14, 21. 1. Cor. 1. 2. and are called by his name, *Christians*, Acts 11. 26. and are baptized into his name.

Thus we sanctifie the name of Christ when as we walk worthy our calling whereby we are called, Ephes. 4. 1. and adorn the doctrine of Christ our Saviour in all things, departing from iniquity, as it is 2. Tim. 2. 19.

Vses in prayer. 1. *Graces to be desired.*

1. That we may use the titles of God reverently.
2. That we may swear by his name alone in judgement, truth, and righteousness. 3. That we may walk worthy our calling.

2. *Wants to be bewayled.*

1. Irreverence in using the titles of God. 2. Rash swearing. 3. Not walking worthy our calling.

Vses in our lives.

As we pray that we may sanctifie the name of God, so must we be carefull in our lives 1. To be mindfull of God, and to mention him in matters serious, to a good end, after a reverent manner. We mention not our prince without some shew of reverence: how much more ought we to bow the knees of our hearts when we mention the glorious name of our God? Example, Rom. 9. 5. 2. To use *blessing* and not *cursing*, Rom. 12. 14. 3. To swear by the Lord alone in truth, judgement, and righteousness.

4. To labour by all means to walk worthy our calling, *even as it becometh the saints*, Ephes. 5. 3. Otherwise if our practice be (and we continue therein) either not to mention God at all, (which the Scriptures call the *forgetting of God*, and it is a signe that God is not in their thoughts in whose mouthes he is not, *seeing out of the abundance of the heart the mouth speaketh*: or else by mentioning his name to pollute it; either in respect of the *matter*, mentioning it in jests and ridiculous matters; *And in the name of God, O God, O Lord, Good God, Jesu Lord, Mercy God, &c.* or of the *manner*; either by carelesse, light, and un-reverent using of Gods name without fear or conscience, sense or regard of God: or by superstitious using of the titles, doing more reverence to the words then unto God himself, and sticking not to blaspheme his name by wicked swearing; like to the souldiers, Matth. 27. 39. Or in respect of the *ends*; when the name of God is mentioned to wicked, yea to devilish ends, as enchantments, &c. or by cursing, which is a most horrible profaning of Gods name: or by wicked swearing: or by living unworthy their calling; for so they take the name of Christ upon them in vain, and profane it. Considering, Luke 1. 73. Tit. 2. 14. 2. Tim. 2. 19. In vain therefore they professe themselves the sonnes of God whilest they behave themselves as the sonnes of men, Gen. 6. 2. or rather as the sonnes of the devil. And besides, they cause the holy name of Christ to be blasphemed. If this, I say, be our practice, and we continue therein, and yet pray that we may sanctifie the name of God, we play the hypocrites.

*IV. How the name of God, as it signifieth
his Word, is sanctified.*

Fourthly, the *name of God* doth signifie his word, whereby he is especially known. Which is sanctified by the Ministers, when it is purely, powerfully, and profitably taught: by the people, when it is heard with reverence, attention, good conscience, and purpose to practice it: by all, when in our hearts we do holily meditate thereon, and are inflamed with a desire of practicing it, Psal. 119. In our tongues, when we apply it to those uses whereunto it is profitable, 2. Tim. 3. 16. In our lives, when we knowing it do perform it.

Vses in prayer. Wants to be bewailed.

1. The want of preaching, where it is wanting.
2. The neglect and contempt of the word, a capitall sinne of these times. 3. The little practicing of it where it is known, especially in these dayes, *ubi scientia multum, conscientia parum*, where there is much science, little conscience.

Vses in our lives.

In our lives we are to endeavour to sanctifie the word of God: if Ministers, by dividing it aright; if people, by saving hearing thereof, by meditating on it, by desire to do it, by applying it to its right uses, by yielding simple obedience unto it. Otherwise, if we desire it may be sanctified, and yet we profane it, and please our selves in so doing, either preaching it unprofitably, or hearing it without reverence, attention, or purpose to practice it: if neither in our hearts we care to know nor have desire to practice it: if we abuse it to confirm errors, and

confute the truth, to impenitencie, jests, superstition, and charms, &c. if we profane it either by neglect or contempt, Mal. 1. 12. Amos 2. 7. Prov. 30. 9. Levit. 22, 31, 32. in word we desire to sanctifie it, but in deed profane and pollute it.

*V. How the name of God is sanctified as it
signifieth the Doctrine of religion.*

Fifthly, it signifieth the doctrine of religion and the worship of God. In which respect his name is sanctified when as we walk in his name, Mich. 4. 5. For religion is the way by which we go to heaven, Isai. 30. 21. and therefore in the Scriptures is often called *the way*. When as therefore we walk in this life so as that our life doth answer to our profession, it is in this sense said to signifie the name of God.

As we professe the Christian religion, so our life is answerable to our profession if *denying all ungodliness and worldly lusts, we live soberly, righteously, and godly in this present world, Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ,* Tit. 2. 12, 13. Our religion is *the truth in Christ*; which if we be truly taught, we must *put off the old man*, Ephes. 4. 20, &c. Our religion is *the light*, and we professe our selves *children of the light*, and so must we *walk*, Ephes. 5. 8, 10, 11. In this way we must walk in respect of God uprightly, in respect of men inoffensively.

Duties in prayer. Wants to be bewailed.

1. Our backwardness in religion; 2. Our hypocrisy; 3. Our scandalous conversation.

Duties

Duties in our lives.

In our lives we are to desire and to endeavour that we may adorn the profession of religion by renouncing all ungodliness, &c. to set God before our eyes, that we may walk uprightly as in his sight; to *walk inoffensively*, Heb. 12. 13. Otherwise, if we profess religion, and renounce not our sinnes, nor put off the old man; if we call our selves the children of the light, and yet walk in darknesse; we profane the name of God and his religion. And this is done, 1. In respect of God by hypocrisie, 2. Tim. 3. 5. when as the profession of religion is pretended to worldly or wicked respects. 2. In respect of men by the profane and dissolute life of common Christians, and by the falls and scandals of them that would seem the best professors. If we continue in this course and please our selves therein, we cannot make this prayer in truth, &c.

VI. How the name of God signifying his works is hallowed.

Sixthly, the *name of God* signifieth his Works whereby he is known, and that both of creation and administration. The creatures are sanctified, Works of Creation. First, by an holy and religious meditation and mentioning of them, 1. To the glory of God, acknowledging in them the wisdom, justice, power, and goodness of God, *glorifying him, being known in his works, as God*, Rom. 1. 21, 22. 2. To our good, when we imitate and sic such things in them as the holy Ghost hath appointed. Secondly, by a holy and sanctified use. The creature is *sanctified by the word and prayer*, 1. Tim. 4. 5. Col. 3. 17. Duties

Duties in prayer. Wants to be bewailed.

1. *Proponit res capitis*, that is, the hardnesse and senselesnesse of our hearts, in not seeing and acknowledging the goodnesse, wisdom, and power of God in his creatures, Mark 6. 52. 2. Our jesting at some of his works; as at the form or countenance of some man, &c. 3. Our suffering of the brute creatures to go beyond us: as the crane and swallow, in knowing their times and seasons; the ant, in diligence; the trees and plants, in bringing forth fruit. 4. Our irreligious use of the creatures, or abusing them to be the instruments of sinne.

Duties in our lives.

1. Holy meditation and mentioning of the works of God to his glory and our spirituall good. To his glory: for so must we meditate and speak of the creatures as that the wisdom, goodnesse, and power of God shining in them be acknowledged; that we knowing him by his works may glorifie him as God. To our good; by meditating in such things as are to be followed or eschewed in them. 2. The pure and holy use of the creature sanctified by the word and prayer, &c. Otherwise, if we knowing God by his works, shall not glorifie him, Rom. 1. 21. if we shall play the Momes in detracting from the works of God or mocking the same; if we shall abuse his creatures to superstitious, wicked, and profane uses, and please our selves in so doing, we are to take heed lest in making this prayer we be found mockers of God.

Works of
Administra-
tion.

Now follow the works of administration: which are his blessings or judgements towards our selves

or

or others. His blessings on our selves are sanctified, 1. in our hearts, when we are truly thankfull for them: 2. in our tongues, when we *give thanks*, Psal. 124. 6. and *shew forth his benefitts*, Psal. 66. 16. and 71. 8, 18. 3. in our deeds, when we referre the good things received to his glory and the good of others, and when by them we are *brought to repentance*, Rom. 2. 4.

The blessings of God on others are sanctified, when we *rejoyce with them*, 1. Cor. 12. 26. and *glorifie God in them*, Psal. 35. 27. Gal. 1. 24.

The judgements of God on our selves are sanctified, when they have the like effect in us that they had in Job, that is, First, when we are humbled under the hand of God, and brought to repentance, Job 1. 20. and 42. 6. Secondly, when we bear them patiently, Job 1. 21. Thirdly, when we *blesse God* in them and for them, v. 21.

The judgements of God on others are sanctified, when by consideration thereof we fear to sinne, when we *shew forth the justice of God* in the punishment of the wicked, Psal. 58. 11, 12. when we *condole with the just*.

Wants to be lamented.

First, unthankfulness: in that neither in our hearts we have the chearfull sense of Gods goodness in his benefitts, nor in our tongues return praise to him, nor in our deeds bring forth the fruits, nor yet by them are brought to repentance. Secondly, our not acknowledging Gods graces in others, or depraving or lessening them, or envying their good. Thirdly, our senselesnesse in affliction, Jer. 5. 3. Fourthly,

Dan. 5. 22.

Fourthly, impatience, *Isai. 22. 12, 13.* Fifthly, murmuring. Sixthly, not to be terrified by the example of others, but rather pleasing our selves, *Luke 13. 1.* Seventhly, not condoling but rather rejoicing in other mens evils; as, laughing at fools.

Duties in our lives.

To be thankfull to God for his benefits; To expresse our thankfulnesse, by thanksgiving, by referring them to the glory of God; by repentance; To rejoyce with others; To glorifie God in them; To make right use of his chastisements on our selves and others. Otherwise, if we shall be proud of those good things which we have, as though we had not received them, not giving God the glory, nor referring them to his glory and the good of others, but contrariwise abusing them to the dishonour of God and the hurt of others, as many do their learning, wit, riches, strength, &c. If we shall deprave Gods mercies in others, or envie them; If in the judgements of God upon our selves we shall harden our hearts with Pharaoh; If we shall impatiently bear them, and murmur against the severity of God; If with Belteshazzar we shall not be moved with the example of others, *Dan. 5. 22.* If we shall make a sport of other mens calamities, we are farre from that desire of sanctifying Gods name which in this prayer we pretend.

Secondly, in these words we pray that the Lord would sanctifie his name. The which petition we are the rather to make, because his glory is so little regarded amongst men. And in this sense our prayer

is the same with that of our Saviour, John 12. 28. *Father, glorifie thy name*, or with that of David, Psal. 57. 6, 11. *Be thou exalted, Lord, above the heavens, and thy glory above all the earth*, or that, Psal. 115. 1. *Not unto us, O Lord, not unto us, &c.*

The Lord doth sanctifie his name, I. When he doth shew forth and manifest the excellencie and glory of his name, that is, of his attributes and perfections, as wisdom, power, &c. but especially by making manifest the glory of his mercy and justice. Of mercy, by preserving his Church, and multiplying his blessings upon the faithfull, Ezech. 36. 21. For the glory of his own name he preserved his Church amongst the heathen, and promised to reduce them into their own countrey: not for their sakes, but *his holy names sake*, v. 22. and then v. 23. *I will sanctifie my great name, which was polluted amongst the heathen* (namely, because of the affliction of his people) v. 20. *and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes, &c.* So 2. Thess. 1. 12. Of his justice and power, in executing his judgements on transgressours and on the wicked, and overthrowing the enemies of his Church. When Nadab and Abihu had offered strange fire contrary to the commandment of God, and were destroyed by fire from heaven, he said, *I will be sanctified in them that come near me*, (that is, By executing judgement even against those that are near to me, I will make manifest the glory of my justice) *and before all the people will I be glorified*, Levit. 10. 3. Isai. 5. 15, 16. By the judgements of God executed upon the wicked

How God
sanctifieth
his name.

How God himself sanctifieth his name.

wicked it is said that man shall be humbled and brought low, but the Lord of hosts shall be exalted in judgement, and the holy God shall be sanctified in justice. Ezech. 28. 22. *Thus saith the Lord God, Behold, I come against thee, Sidon, and I will be glorified in the midst of thee: and they shall know that I am the Lord, when I shall have executed judgements in her, and shall be sanctified in her: For I will send into her pestilence, &c.* And chap. 38. 22, 23. he threatneth to rain fire and brimstone upon Gog and Magog, that is, both the open and secret enemies of the Church, &c. *Thus, saith he, will I be magnified and sanctified and known in the eyes of many nations, and they shall know that I am the Lord.*

2. Thess. 3. 1.

II. God doth sanctifie and glorifie his name, when he doth remove the impediments of his glory, as idolatry & worshipping of false gods, superstition, ignorance, and giveth a free passage to his Gospel, when he taketh away the wicked, Psal. 104. 35.

III. By freeing it from the abuses & pollutions of men, and mainteining his own glory. When Moses and Aaron at the waters of Strife did not sanctifie the Lord by believing and acknowledging his omnipotent power, then the Lord did sanctifie his name himself, Num. 20. 12, 13. Lev. 22. 32. *Neither shall ye pollute my holy name, but I will be hallowed amongst the people of Israel.* So when Herod would not give the glory to God, the Lord glorified himself in his destruction. In the second place therefore we pray in zeal of Gods glory, That howsoever men pollute and profane his holy name, yet

yet he would glorifie it, and manifest the praise both of his mercy in blessing and preserving his Church, and also of his justice in executing his judgements upon the wicked and enemies of his Church, by removing the impediments, by freeing it from the pollution of men, and maintaining his glory.

Duties.

1. Zeal of his glory, that he may sanctifie it whatsoever become of me. 2. Fear to profane his name, seeing he will be sanctified, &c.

V. 10. *Thy kingdom come.*

What Gods kingdom is.

THe first petition contained the main scope of all our desires: This and the next contain the way and means whereby that end is to be achieved: for then is God glorified when his kingdom is advanced and his will is performed.

The meaning of the words, Thy kingdom come.

We must know that there are two kingdoms in the world ruling in the minds and hearts of men, the one of darknesse, the other of light; the one of Satan, the other of God, Col. 1. 13. unto the one of which every man in the world is subject. The kingdom of Satan and darknesse is, whereby the children of disobedience being blindfolded and bewitched of the devil go on and continue in ignorance and sinne to their own perdition. The prince of this kingdom is Satan, the prince of the air, Ephes. 2. 2. and God of this world, 2. Cor. 4. 4. John 12. 31. The subjects are all

Two kingdoms in this world: the first the kingdom of darknesse.

all men by nature, untill they be brought out of this kingdome of Satan into the kingdome of God: and then is the kingdome of God said to come to them. But in this subjection do none finally remain but the reprobate, who are the children of disobedience, in whom Satan worketh effectually, Ephes. 2. 2. and blindeth their minds, that the light of the glorious gospel of the kingdome of God shine not unto them, 2. Cor. 4. 4. and carrieth them away captive to the obedience of his will, 1. Tim. 2. 26. The law of this kingdome whereby he ruleth is sinne: *Ma ius regni vobis est aequale*, The law of this kingdome is to be without law. This sin reigneth in the mortall bodies of men, making them give up their members to be instruments of sinne unto iniquity, Rom. 6. 12, 13. untill it please God to let his kingdome come upon them, ruling them by his word and spirit. The end of this kingdome is endlesse perdition, 2. Thess. 1. 9. and against this kingdome are we taught to pray in this place, &c.

The second
is the king-
dome of
God, 1. uni-
versall over
all,

The other is the kingdome of God: And this is either universall or speciall. The universall is that whereby the Lord ruleth over all things, even over his enemies; whereunto all things are subject, and from which subjection nothing can exempt it self. This of Divines is called *regnum potentia*, the kingdome of power: whereof the holy Ghost speaketh Psal. 99. 1, 2. and 145. 13. and in the clause of this prayer, *For thine is the kingdome*. But most plainly Psal. 103. 19. *The Lord hath established his throne in heaven, and his kingdome is over all*. This kingdome nothing can resist, nothing can hinder, no not al-
though

though all creatures should band themselves together against it.

The speciall kingdome of God is that whereby ^{2. Speciall,} he ruleth not over all men in generall, but onely over ^{over the} the Church, that is, the company of the elect. And ^{Church,} as there be two parts of the Church, the one militant upon the earth, the other triumphant in heaven; so are there two parts of Gods kingdome: the first of grace, the Church militant, the second of glory, the Church triumphant. The former is the blessed estate of Christians in whom he reigneth in this life: for it doth *not consist in meat and drink*, or in any temporall or worldly thing; but *it is righteousness*, that is, assurance of justification; and *peace* of conscience arising from thence, Rom. 5. 1. and joy in the holy Ghost, a consequent of both the other, Rom. 14. 17. The latter is the glorious and blessed estate of the faithfull after this life, where they shall have the fruition of God *in whose presence there is fulnesse of joy*, <sup>Of the king-
dome of glo-
ry.</sup> Psal. 16. 11. &c. Of these two the former is the way to the latter: therefore whosoever would be an inheritor of the kingdome of glory in heaven, must first be a subject of God in the kingdome of grace in this life, Luke 22. 30. and therefore out of the Church there is no salvation. And on the other side, whosoever is a true subject of God in the kingdome of grace, shall be an heir of glory in heaven: and therefore to them that be true members of the Church there is no condemnation. And this David teacheth us, Psal. 15. 1. *Who shall sojourn*, &c. both parts of that question concerning one and the same man.

The kingdome of grace is that government <sup>Of the king-
dome of
grace.</sup> whereby

T

whereby

whereby the Lord doth effectually rule in our hearts by his word and Spirit, working in us his own good work of grace, and making us fellow-citizens, and *more so be partakers of the inheritance of the saints, and of the household of God*, Ephes. 3. 19. *Saints in light*, Col. 1. 12. In this kingdome the Prince is the Lord, who exerciseth this kingdome by his Sonne, Psal. 96. 10. and 97. 1. and 110. 1. The people are the Church, which is therefore called the *kingdome of heaven*, Matth. 5. 19. and the particular subjects are all true Christians. The sceptre of this kingdome is the word of God, Psal. 110. which is also the law whereby he reigneth, and is therefore called *the word of the kingdome*, Matth. 13. 19. *the gospel of the kingdome of God*, Mark 1. 14. The preaching of which word and gospel is also called *the kingdome of heaven*, Matth. 13. 11. and 23. 13, &c. Where by the way we may note, that where the word of God and gospel of the kingdome is truly preached, there is the kingdome & consequently the Church of God: and therefore that may be also verified of us which our Saviour Christ speaketh of the Jews, that *the kingdome of God is amongst us*, Luke 17. 21. This preaching of the word is also called *the arm of God*, Isa. 53. 1. whereby he *pulseth men out of darkness into light, and out of the power of Satan unto God*, Acts 26. 18. But especially the Lord ruleth in our hearts by his Spirit, drawing us unto his Sonne, bending and bowing us to the obedience of his word, enlightening our minds, and sanctifying our hearts, and leading us into all truth, &c. mortifying sinne and corruption in us, and renewing us unto holinesse
of

of life. The end of this kingdom is the kingdom of glory. And therefore Christ saith to his Church, Luke 12.32. *Fear not little flock, &c.* For therefore doth he pull us out of the kingdom of darknesse; and bring us into the kingdom of grace, that by faith we may have remission of sinnes and inheritance among them that are sanctified, Acts 26.18. By reason of the certainty hereof it is said that those that believe have everlasting life, John 7.24. and are translated from death unto life: that those whom God hath justified he hath also glorified, Rom.8.30.

The kingdom of glory in respect of us is the blessed estate of the godly in heaven, when as God shall be all in all, 1. Cor. 15.28. where God hath prepared such things for them that love him as neither the eye of man hath seen, nor eare heard, nor &c. 1. Cor. 2.9.

What this word come signifieth.

Adveniat. This word *Come*, is diversly to be expounded according to the divers significations of the kingdom of God. The universall kingdom, or kingdom of power, is said to come when it is manifested and made apparent that all things are guided by the power and providence of God.

Here therefore we are taught to pray, That the Lord would vouchsafe to advance his kingdom, & bring all things into subjection under his feet; and also that all men may acknowledge this universall kingdom of God, ruling all things according to the counsel of his will, and may willingly submit themselves to the government of this absolute Lord, who hath placed his seat in heaven, and his kingdom ruleth

How Gods
universall
kingdome
is said to
come.

over all; That he would *subdue his enemies*, Psal. 110.2. *governing them with an iron rod*, Revel: 12.5. and 19.15. and *bruising them like a potters vessel*, Psal. 2.9. That he would execute his holy and eternall decrees, both in the generall government of the world, and also in the saving of the elect, and destroying the reprobate, to his own glory, *working all things according to the counsel of his will*. And albeit this kingdome cannot be resisted or hindred maugre all the enemies thereof, yet we are to pray that it may come, and that he would exalt his kingdome, as before glorifie his name: not meaning thereby to move God, but to shew the concurrence of our will with Gods will, and our affection towards the advancement of Gods kingdome, and zeal towards his glory.

How the
kingdome
of grace co-
meth.

Secondly, the kingdome of grace is said to come unto us, whenas it is either begun & erected in us, or continued and increased amongst us. And in this behalf we are taught to pray not onely for the coming of this kingdome, but also for the granting of the means whereby it cometh, & also removing the impediments of the coming. I Astouching the coming it self, we are to note out of this word, That we come not to this kingdome of grace of our selves, but this kingdome cometh unto us; and in coming preventeth us, as our Saviour speaketh, Luke 11. 20. *Satan, is come upon you*: for we naturally are the bondslaves of Satan, and subjects of the kingdome of darknesse, out of which bondage we are not able to come except the Lord do pull us: and as our Saviour saith, John 6.44. *No man cometh to the Sonne but whom*

whom the Father draweth. Wherein appeareth the undeserved mercy of God in preventing us, in seeking that which was lost, in being found of them that sought him not, in coming to them that neither could nor would (through their own default) come unto him. And secondly, because there must be alwayes a daily progresse in this kingdome, and work of grace in this life, therefore we are taught to pray daily that this *kingdome may come.*

Now let us see how this kingdome cometh, and what it is which here we ask. Of the coming of this kingdome there be three degrees: The first is the pulling and drawing us out of the kingdome of Satan and power of darknesse unto God; which is our effectuall calling, whereby we are brought from the spirituall bondage of sinne and Satan into *the glorious liberty of the sonnes of God*, and are made *fellow-citizens of the Saints, & domestici Dei, of the household of God*, Ephes. 2. 19. And this calling is wrought by this means: First, to us sleeping in our sinnes the word of God is sent to rouse us, the law shewing us our sinnes and the punishments due for them, the Gospel promising salvation upon the condition of faith and repentance. Secondly, the spirit of God concurring with the word inlighteneth our minds to understand the word of God, inclineth our minds to attend thereunto, mollifieth our hard and stony hearts in the sight and sense of sinnes; and then travelling under the burden of them with wearinesse, he stirreth up in us a hunger and thirst after the righteousnesse of Christ and reconciliation with God, and teacheth us to pray with sighs which cannot be expressed.

Three degrees of the coming of Christskingdome.

What it is for Gods kingdome to come.

Secondly, when the Spirit of God applieth the merits and efficacy of Christs death and resurrection to the justification of the sinner, and by degrees worketh in him faith and assurance of the pardon of his sinnes; whereupon followeth peace of conscience, and joy in the holy Ghost: In which three the Apostle saith that the *kingdome of God doth consist*, Rom. 14. 17.

Thirdly, when Christ our King ruleth and reigneth in our hearts by his word and Spirit, *teaching us to deny ungodlinesse and worldly lusts, and to live soberly, justly and holily in this present world, expecting the happy hope and glorious appearance of the great God our Saviour Iesus Christ*, Tit. 2. 12, 13. that is, when by his Spirit he applieth the merits of his death to the mortifying of sinne in us, and of his resurrection to raise us up to newnesse of life.

And this we desire not onely for our selves, but also for the whole company of the elect, That the Lord would from all sorts gather his Church, electing them from the world, engraffing them into his Son, justifying them by faith, and sanctifying them by his Spirit; That he would confirm them by his grace, that they may increase more and more, and be enriched with all spirituall blessings in heavenly things, and finally by the power of God through faith *may be preserved unto everlasting life*, 1. Pet. 1. 5.

And because the Church of God is, as we have said, the kingdome of God, we desire not onely that God would gather his Church, but also that he would enlarge it more and more, by the visible adding unto it those that are to be saved; that he
would

would prosper and preserve it, Psal. 122. 6. protect and defend it from all enemies both corporall and spirituall; that he would give all graces needfull and expedient unto them. And thus we are to pray that the kingdome of Gods grace may come upon us and upon all his chosen servants.

The means are to be prayed for of the coming of Christ's kingdome.

II. Now because this kingdome cometh by means, we are also to pray for them. The means are either outward or inward. The outward are the preaching of the word, and Christ's government by his ministers. 1. Outward means, The preaching of the word, which is the Gospel of the kingdome of God, is such a notable means of the coming of the kingdome that it is called *the kingdome of God*. For where-as there be three degrees of this coming, our Vocation, Justification, and Sanctification; every one of them ordinarily is wrought by the preaching of the word. We are called outwardly by the Gospel; We are justified by faith: faith cometh by hearing of the word, Rom. 10. 17. We are sanctified by the word of truth; by the preaching of the word we are begotten unto God. Therefore we are to pray that the word of God may have a free passage and be glorified, 2. Thess. 3. 1. and also that the preaching of the word and Gospel be not taken from us, or, as Matth. 21. 43. that the kingdome of God be not taken from us, but continued to us and our posterity. And because there cannot be preaching of the word except there be preachers, Rom. 10. 14. we are taught to pray, Matth. 9. 38. that God would send forth labourers into

his harvest; that he would furnish them with *Prim and Tithing*, gifts sufficient, Ephes. 6. 19. that he would *clothe them with righteousness*, Psal. 132. 9. that he would open unto the *a doore of the word*, that they may *speake the mysterie of Christ*, Col. 4. 3. And because there cannot be ordinarily learned guides and scribes taught unto the kingdome of God, except they be first trained up in good literature, we are to pray also for the Universities and schools of the prophets, which are the seminaries and seed-plots of the Church.

The second
outward
means.

The second outward means is the government of Christ by his servants both in the Church and Commonwealth. In the Church, by the Ministers and governours exercising in the name of Christ admonition, suspension, excommunication. For whom we are to pray, That they may execute their offices according to the will of God, as shall most serve for the advancement of the spirituall kingdome of Christ, and defacing of the kingdome of sin and Satan, That the people submit themselves to the censures of the Church, and be reclaimed thereby. In the Commonwealth, by Magistrates, who are *Gods ministers* also, &c. Rom. 13. whom God hath advanced that they might be *nursing-fathers and nursing-mothers to the Church*, Isai. 49. 13. For whom also we are to pray, 1. Tim. 2. 2. That after the example of David, Josias, Ezechias, they may reform religion, defend the truth & profession of it, suppress idolatry and superstition, punish sinne, &c. That the subjects may live in all obedience unto them as unto the ordinance of the Lord.

The

The inward means is the operation of Gods Spirit in the souls of men. For it is the Spirit of God which maketh the outward means effectually, and without which neither the preaching of the word nor the other means of government will any whit prevail, 1. Cor. 3. 7. Deut. 29. 4. It is the Spirit of God who in the ministry of the word knocketh at the doore of our hearts, and inlighteneth our minds to understand it: John 16. 13. *he leadeth us into all truth*; 1. John 2. 20, 27. *he teacheth us*; he openeth our hearts to listen unto it, as he did the heart of Lydia, Acts 16. 14. he maketh the word *the savour of life unto life*. For without the Spirit the word is a dead letter; the Scripture a sealed book: without him we cannot say that *Jesus is Christ*: without him we cannot pray, &c. He mollifieth our hearts, and worketh in us that godly sorrow working repentance never to be repented of: which stirreth up in us earnest desires, and maketh us to call upon God with sighs unspeakable, and is therefore called *the Spirit of supplication*. He worketh in us the assurance of our reconciliation with God, which we call faith; and is therefore called *the Spirit of adoption, whereby we cry, Abba, Father, &c.* He sanctifieth us throughout, mortifying sinne; and raising us up into newnesse of life, Ezech. 36. 26, 27. working in us all sanctifying and saving graces; and is therefore called *the Spirit of grace*: and so every grace is called by the name of the Spirit; because it is a gift of the Spirit, as the *Spirit of wisdom and revelation*; Ephes. 1. 17. Isai. 11. 2.

2. The inward means of the coming of Gods kingdome.

In this petition therefore we desire that the Lord would grant us his Spirit (which he hath promised,

Luke

The impediments of Gods kingdome

Luke 11. 13.) and that by this Spirit he would rule and reigne in us, and quicken us, that being animated thereby we may behave our selves as members of Christ; &c. ruled and guided by his sanctifying Spirit.

The impediments of Gods kingdome, to be prayed against.

III. Lastly, because the word *yet, let it come,* seemeth to import and presuppose some obstacles and impediments whereby this kingdome is hindered, we do also pray that these may be removed.

1. The Devil.

The impediments are these: First, the three enemies of our salvation are also the chief oppugners of the kingdome of grace, the Devil, World, and Flesh. The devil seeketh by all means the ruine of the Church in generall, Revel. 12. and also of the particular members. Whilest this *strong man possesseth his hold* (that is, every naturall man) *all things are at quiet*: but when the Lord by his word and Spirit draweth any out of the kingdome and power of darknesse, then he bestirreth him, and by all tentations both by himself and his instruments: he seeketh to entangle him in sinne. When the seed of the word is sown in the hearts of men, he carrieth it away, as the birds do the corn which fall on the wayes, Matth. 13. 19. or he blindfoldeth them that they shall not see the light of the gospel, Ephes. 4. 4. or if they understand it, he carrieth them away *captive to the obedience of his will*. If they be called to repentance, he perswadeth them to deferre it; *They may repent hereafter as well*, &c. If to amendment of life, he telleth them that if they be elected, they

they may live as they list, if rejected, they cannot be saved: If to humiliation, that it is a doctrine that belongeth to notorious sinners, &c. Moreover, he opposeth himself to the Ministers and their ministry, Zech. 3. 1. he suborneth false teachers, and is a lying spirit in their mouthes. Therefore we pray that the Lord would bind Satan, dissolve his works, and tread him under our feet, Rom. 16. 20.

The second is the world and the lusts thereof, ^{2. The World;} which *choke the seed of Gods word*, Math. 13. 22. (*the glorious shew of this world*, 1. Cor. 7. 31.) By these Satan as by nails naileth men to the earth that they cannot mind heavenly things: By them as baits he allureth to sinne, as snares entangleth to perdition. Which make men citizens of the earth, and misse of their freedome in heaven; which cause men place their paradise upon the earth, and not to care for the kingdome of heaven; (*For a man cannot serve God and Mammon, or be a worldling and yet a subject of this kingdome*) which make worldly men sell their birthright with Esau, &c. therefore we pray that the Lord would deliver us from the evil world, Gal. 1. 4. wain us from it; that we may renounce all worldly lusts; that we may use the world so as we abuse it not, 1. Cor. 7. 31. that the world may be crucified unto us and we to the world, Gal. 6. that by faith we may overcome the world, 1. John 5. 4. and that we may behave our selves not as worldlings minding earthly things, but as pilgrimes on the earth and citizens of heaven, and fellow-citizens of the saints, Ephes. 2. 19. whose conversation, is in heaven, Phil. 3. 19, 20.

Matth. 6. 24.

The

3. The Flesh

The third is our Flesh, that is, our own corrupt nature, *the wisdom whereof is enmity against God,* which lusteth against the spirit; which sendeth our continuall lusts, as it were sparkles out of a furnace, which fight against our souls; which the devil abuseth as his bawd to pollute us and to beget in us all manner of sinnes, which bring forth death. Therefore we pray that the Lord would reigne in us by his Spirit; that we may not be carnall but spirituall; that we may not walk after the flesh but after the spirit; that, as being pilgrimes on earth but citizens of heaven, we may abstain from fleshly lusts, &c. 1. Pet. 2. 11. *that we may crucifie the flesh and the lusts thereof,* Gal. 5. 24. In a word, we desire that the Lord would confound the kingdome of darknesse, whereby the devil ruleth in the hearts of men, using for his instruments or souldiers the lusts of the world and of the flesh.

The outward enemies of Gods kingdome.

But these were spirituall enemies. And we are not onely to pray against them, but also against the outward enemies of the Church, which is the kingdome of God: And these are either open and professed enemies, as the Turks and Infidels (the great Turk being that *Antichrist*, or *Abaddon*, that maketh havock of the Church, Revel. 9. 11.) or else close and covert enemies which under the name and profession of Christ oppugne the kingdome of Christ, as Antichrist & his Synagogue, that is the Pope and the Church of Rome. For notwithstanding all their glorious profession, that they and they alone are the Church of God, yet these are they that say, *We will*

not have this mantle to reign over us, but having received the mark of the beast are in subjection to the Pope under penalty of damnation. And he sitteth in, or rather sets himself against the Church, usurping sovereign authority, and sitting as God in the throne of Christ, he deteineth the people in ignorance, making them believe that their implicate faith will save them: and so they lead them blindfolded after them as it were in a string, to perdition, For whose law reigneth amongst them? Gods, or their owne. The breach of whose law more severely punished? To whose government are they subject? Gods, or their own? What doctrine do they teach? the word of God, or the inventions of men? The word of God, which is his sceptre, do they not suppress this light of mens souls? do they not hide it from the people under a strange language, as it were under a bushel? do they follow the Lambe that have received the mark of the beast, and persecute with fire and sword all true professors? &c. Well, against these enemies, both secret and open, covert and discovered, that is, Gog and Magog, Revel. 20. we are taught to pray, that being subdued, (that is, either converted or subverted) the Church and kingdome of God may be advanced.

Besides these enemies there are also other impediments of the kingdome of God opposite to the outward means. As to the preaching of the word,
 1. The insufficiency of Ministers not able to teach;
 2. Their negligence and idlenesse;
 3. Their causelesse non-residencie, and covetous multiplying benefices with cure;
 4. The want of maintenance im-

The impediments of Gods kingdomes be prayed against
 impropriations and corruption of Patronages. All
 these we are to pray that they may be removed, and
 a free passage to his word granted.

Impediments opposite to government, are either
 no government but confusion in the Church and
 Commonweal, or else corrupt government, the ru-
 lers hindring rather then promoting the kingdome
 of Christ.

We see then what we desire when we pray that
the kingdome of grace may come: viz. That where it
 is not it may be erected, and where it is it may be
 continued and enlarged; That he would blesse, pre-
 serve, and protect his Church: That the Lord
 would rule and reigne in us by his word and Spirit:
 That he would effectually call those which belong-
 ing to his election are not called: That he would
 iustifie us by faith, sanctifie us by the holy Ghost,
 and make us and all his meet to be partakers with
 the Saints in light: That we may more and more
 feel in our selves the fruits of this kingdome, righte-
 ousnesse, and peace, and joy in the holy Ghost: and
 to this end, That he would give a free passage to his
 word, and send faithfull labourers into his harvest,
 blessing them and their ministry, and also the seed-
 plots thereof: That he would establish an holy go-
 vernment in the Church and Commonwealth, and
 blesse the governours, &c. That he would grant
 unto it the effectfull operation of the holy Spirit,
 making the outward means profitable: That he
 would confound the kingdome of darknesse, sinne,
 Satan and Antichrist: That the devil may be trod
 under our feet, the world crucified unto us and we

to the world, the flesh with the lusts thereof mortified: That we may renounce and forsake (according to our vow in baptism) the flesh, the world, and the devil: That all other impediments of his kingdome of grace and our salvation being removed, we may be preserved blamelesse to the coming of Christ, and may be kept by the power of God through faith unto salvation.

Uses. Wants to be bewailed.

Now let us come to the uses. First, our need which we have to make this prayer, by reason of our defection from God in our first parents, and our originall sinne derived from them. For before man fell from God by sinne, he was wholly subject to the kingdome of God, and conformable to his will in all righteousness and holinesse, his mind enlightened with knowledge, endued with wisdom, his conscience pure, his will holy and just, his affections orderly, the inferiour powers of his soul subordinate to the superiour and all to God, the members of the body instruments of holinesse unto righteousness. But when as man fell from God by sinne, he became the subject of Satan, his mind darkened with ignorance & folly in spirituall things, his conscience impure, his will not onely unjust but also unable to will that which is good, his affections inordinate, the inferiour faculties rebelling against the superiour, the members of the body instruments of sinne unto iniquity. We therefore that are bred and born in this state of disobedience, have great need to pray that the Lord would rule in us, that we may be renewed according to the image of God in holinesse and righteousness.

2. Our

2. Our spirituall servitude and bondage under sinne and Satan: by reason whereof we are not able to come unto God, but must desire that his kingdom may come unto us. When we ceased to subject our selves to God, we became the subjects of Satan; when we left to be the servants of righteousness, we became the servants of sinne; when we left the image of God, we got the image of the devil. Naturally we are wholly carried away by the devil as captives to the obedience of his will, doing nothing but sinne; and pleasing our selves therein; thinking our selves free, as John 8. being most bond: and therefore if we did feel the power of sinne and Satan reigning in us, we would with great fervency and vehemency of affection desire that the Lord would pull us out of this power of darknesse, and translate us into the kingdom of his Sonne.

3. Our unthankfulness unto God that hath brought us out of this bondage into the glorious liberty of the finnes of God; especially considering he gave himself for us to this end, Luke 1. 74. Tit. 2. 14. 1. Pet. 2. 24. We had need therefore to pray that he would rule in us by his word and Spirit: For professing our selves to be redeemed by Christ, we behave our selves (many of us) as if we still were in the bondage of sinne: For, *whom we obey, his servants we are.*

4. Our neglect and contempt of the word.

5. Our resisting the good motions of his Spirit, and striving against the same: our contristation or making heavy the Spirit of God.

6. The remnants of the kingdom of darknesse

or

or rather our heaps of sinnes and corruptions; our
continall lusts and concupiscences; ^{at bony of ed flun}
107. Our yielding to the temptations of Satan; our
worldly minds following after pleasure, profit, or
preferment; our not crucifying of the flesh; but ra-
ther walking therein. ^{ignid vd noisoidin no woff}

And as we are to ask good things for others, so
must we also bewail their wants. As when we see
men plunged in sinne, and carried away headlong
to their perdition; as the swine were into the sea, we
ought to lament their desperate estate. Psal. 119.
136. 158. Ezech. 9. 4. We are to bewail all the im-
pediments of the kingdome of Christ, disorder in
the Church, confusion in the Commonweal, the
want of the word, and causes thereof. Our hearts
ought to yern within us, as our Saviours did, Math.
9. 36. when we see a people living in ignorance and
sinne, without means & without God in this world:
and therefore for the supply of all these wants, we
are in sense thereof to pray fervently, *Let thy king-
dome come.* <sup>and O will to wisdom and true blessed
to omobgnd</sup>

Our duties in our lives. <sup>booy lie vd
br</sup>
1. In respect of the kingdome of power, That
we acknowledge the Lord to be our absolute King:
That we submit our selves to his providence: That
we self contented and well pleased with whatsoever
he doth towards us, who doth all things according
to the counsel of his will. ^{abro edm or dind ed to}

2. In respect of the kingdome of grace, we ought
to have an earnest desire of the advancement of
Gods kingdome, and zeal of the Churches goods;
and more particularly, that the Lord would reigne
in

in us by his word and Spirit. And unto this desire must be joyned an holy endeavour, first in order and first in degree to seek the kingdom of God and his righteousness; that is, that the Lord would rule in us by his word and Spirit; and that we may shew our subjection by bringing forth the fruits of righteousness.

3. A careful use of the means which God hath appointed to advance his kingdom; & to work our salvation; to heare the word with submission, reverence, attention, good conscience, and desire to practice; to nourish the good motions of the Spirit, yielding our selves to be drawn thereby.

4. A thankfulness to God that he hath made us subjects of his kingdom; Col. 1. 12. Mark 11. 10. and care to behave our selves as subjects of this kingdom.

5. Diligent endeavour in our severall places and callings to advance and further the kingdom of Christ. Princes and Magistrates must be nursing-fathers and nursing-mothers of the Church, seeking by all good means to advance the kingdom of Christ, and to remove the impediments thereof, and to set themselves against the kingdom of darkness, of sinne, Satan, and Antichrist; to root out all superstition and idolatry, and the relics thereof, to reform religion where it is corrupt, to be defenders of the faith; to take order that there may be preachers in all places, provided for, and for them discharge their duties, to punish sinners, and reward the vertuous. If we be Ministers, we are by preaching of the word in season and out of season, to use our

endeavour

deavours to win men unto the Lord, &c. If private men, we must live in obedience to superiours in Church and Commonwealth, as to the ordinance of the Lord, our King ruling us by them. Whatsoever we are, our dutie is to labour by all means, 1. that we our selves may become subjects of the kingdome of grace, and 2. that by all good means we may win others unto the Lord.

6. To oppose our selves against the enemies of the Church both spirituall and temporall, to resist Satan and his temptations, to be wained from the world, and to mind heavenly things, to walk not after the flesh but after the spirit, to come out of Babylon into the Church of God, to keep us therein, to oppose our selves against Antichrist and his adherents, as being enemies of the kingdome of Christ.

But here the hypocrisie of very many is detected, who ask this petition with their mouthes but desire it not with their hearts: As first in respect of the universall kingdome, those that will not submit themselves to the providence of God, but desire rather that they were freed from all subjection unto God, they abuse God in making their prayer and pray against themselves, that God would advance his kingdome, and make his enemies his footstool, or break them with his iron sceptre like a potters vessel.

The hypocrisie of many detected.

Secondly, in regard of the kingdome of grace, first, those that will not have Christ to reigne over them by his word and spirit, but cast off his yoke of subjection, Luke 19. 14. Psal. 2. 3. sonnes of Beliah

such mock God when they say this prayer. Those who living in ignorance and sinne, and consequently in spirituall bondage, please themselves as if they were free, John. 8. 33. and therefore do not truly desire that Gods kingdom may come, because they have no sense of their own misery, &c.

3. Those that seek not the kingdom of God and his righteousness, but set themselves to seek their own carnall and worldly desires.

4. Those magistrates, ministers, people, that seek not the advancement of Christs kingdom in themselves, contemning the word, quenching the spirit, nor yet in others. As for those Magistrates who in stead of cherishing the Church do persecute it, in stead of advancing Gods kingdom do deface it, erecting superstition and idolatry, suppressing virtue, advancing vice; or those Ministers that deprive the people of the food of their souls, and like dry nurses hunger-starve them; or those men whosoever that labour to withdraw men from allegiance unto God: all those oppose themselves to the kingdom of grace; and therefore being enemies, in making this prayer do ask their own confusion. For our Saviour Christ sheweth himself to be a King as well in subduing his enemies as in preserving his subjects, Psal. 110. 1. Psal. 2. 6.

5. Those that follow the temptations of the devil, the desires of the world, and lusts of the flesh, and please themselves in so doing, they are not guided by the Spirit of Christ, but are enemies to his cross, Phil. 3. 19. and souldiers in Satans camp.

As therefore we desire the kingdome of grace for let us seek it, &c.

Of the coming of the kingdome of glory, which we here desire.

Thirdly, we desire that the kingdome of glory may come, that is, that the number of the elect being accomplished, and all Gods enemies subdued, Christ would hasten his coming to judgement to our full redemption and glorification, that God may be all in all. Here therefore we pray, 1. That God would hasten the coming of Christ unto judgement, and to that end would accomplish the number of the elect, and subdue all his enemies under his feet: 2. That this kingdome may come unto us, and that it may be possessed of us, and to that end would make us meet to be *partakers of the inheritance of the Saints in light*, and would free and keep us from all evil unto his own everlasting kingdome, 2. Tim. 4. 18. and would by his power through faith preserve us unto everlasting life, 1. Pet. 1. 5.

Vses. 1. Dutie in our lives.

We must earnestly desire the coming of Christ, and believe that it shall come, and that to our salvation.

2. *Wants to be bewailed.*

First, the want of faith, by reason of the conscience of our manifold finnes which make a separation between God and us, and make the remembrance of the judgement terrible unto us: so that we cannot desire the coming of Christ to judgement as we ought.

Secondly, the worldliness of our minds, in that

we are all more or lesse overtaken of the desires thereof, and not so wained from the world as becometh pilgrimes on earth, so that many of us are so farre from desiring another life that they could be content to live here for ever.

Thirdly, our finnes must be as an heavie burden unto us, that being weary we may earnestly desire to be dissolved, and so disburdened of them, Rom. 7. 23, 24. Phil. 1. 23.

Fourthly, we must bewail and be weary of the finnes of the world, whereby Gods name is dishonoured, his kingdome hindred, his will neglected, that so we may truly desire that an end may be put to these evil dayes, and may say, *How long, Lord, holy and true?* Revel. 6. 10.

Things to
be believed.

We must believe 1. That Christ will come to judgement, and that there will be a kingdome of glory after this life: for these two articles of our faith are here presupposed: For if we be in the number of those mockers of whom Peter foretold, 2. Epistle 3. 4. that believe not this second coming of Christ, &c. we shall but mock God if we make this petition. 2. That Christ will come to our salvation, and that we shall be inheritours of that kingdome: for we cannot else truly desire his coming, &c.

Duties in our lives.

I. We must give all diligence to make our calling and election sure: For by this means *an entering shall be ministred unto us abundantly into the everlasting kingdome of the Lord*, &c. 2. Pet. 1. 10, 11.

We must expect
I. with
faith:

II. If we pray in faith that our request may be granted, we must expect Christs second coming.
And

And we must expect it with faith, fervency, patience, and vigilancie. With faith, that is, with perswasion & assurance that Christ will come to our full redemption. For whē a man can truly say by faith, that *our instruction, conversation, is in heaven*, he will also adde with the Apostle, *from whence we look for a Saviour*, Phil. 3. 20. and consequently expect it with chearfulnesse, and not with unhappy Felix tremble at the mention of judgement. For howsoever it shall be a day of unspeakable terrour to the wicked, yet to the godly it shall be a day of singular comfort: For then the Lord shall wipe away all tears from their eyes, Revel. 7. 17. For which cause it is called the *time of refreshing*, Acts 3. 19. And therefore our Saviour Christ, Luke 21. 28. biddeth the faithfull to *lift up their heads, &c. because the day of their full redemption both body and soul draweth near.*

Secondly, we must expect with earnest desire, 1. eternall life, 2. the coming of Christ, Tit. 2. 13. For how can a man faithfully expect and certainly look for happinesse who doth not also earnestly desire it: therefore the Apostle saith, that *we who have the first-fruits of the Spirit, do sigh within our selves, expecting the adoption* (that is, the heavenly inheritance whereunto we are adopted) *and the redemption of our body at the second coming of Christ*, Rom. 8. 23.

II. with
earnest desire
1. of eternall life;

Secondly, we are with desire to expect the second coming of Christ, *looking for and hastening unto the coming of the day of God*, 2. Pet. 3. 12. But there are many who with Balaam desire salvation, but how few that desire the second coming of Christ? Yet

2. of Christs
coming.

this is made a note of a true Christian, to love and desire it, 2. Tim. 4.8. For, as Th. Aquinas saith, *Qui diligit amicum cum desiderio expectat eum*, He that loveth his friend expecteth him with longing desire. And also they who believe that Christ is their Saviour, they will also desire his coming. And as the creature earnestly waiteth for that time which Acts 3. 21. is called *the time of the restitution of all things*, which now are *subject to vanity*, Rom. 8. 20. for then the heaven & earth shall be renewed, 2. Pet. 3. 13. so we also, who have *the first-fruits of the Spirit*, sigh within our selves, waiting for the adoption, even the redemption of our bodies, Rom. 8. 23. Then is the time of Christs marriage with his Church, and of our conformation with him in glory, 1. John 3. 2. *For when he shall appear, we shall be like unto him*. If then the second coming of Christ shall be a day of refreshing, of full redemption, of Christs marriage with his Church, then those who hope to be partakers of these benefits, & are espoused unto Christ by faith, will with as earnest desire expect his second coming as the loving bride doth the marriage-day. Wherefore, as it is Revel. 22. 17. *the Spirit and the bride say, Come: and let him that heareth say, Come. and v. 20. Come, Lord Jesu, come quickly*. And so the Lord hath taught us here to pray. And therefore if we will pray unto the Lord in truth, we must labour to attain unto this assurance of faith, that being assured of Gods everlasting love towards us in Christ, we may earnestly desire the Lord, that an end being put to these evil dayes, he would hasten the coming of Christ. Neither let us think that we have well profited

profited in the school of Christ untill we do with desire expect his coming.

Thirdly, we must expect with patience. For he that is saved in hope (as all the faithfull are in this life) expecteth with patience that which he hopeth for: For hope is not of that which is seen. *If therefore, saith the Apostle, Rom. 8. 25. we hope for that which we see not, we do by patience expect it.* And surely in respect of this coming of Christ to our salvation, we had need of patience, Heb. 10. 36. For, as Peter hath prophesied of these last dayes, there are come mockers, walking after their lusts, who say, *Where is the promise of his coming?* 2. Pet. 3. 4. but the holy Ghost answereth, Heb. 10. 37. *Yet a very little while, and he that shall come will come, and will not tarry.* Dear-ly beloved, saith the Apostle Peter, 2. Epist. 3. 8, 9. *be not ignorant of this one thing, that one day with the Lord is as a thousand yeares, and a thousand yeares as one day. The Lord is not slack as concerning his promise, as some men account slacknesse, but is patient to-wards us, and would have none to perish, but would have all men come to repentance, viz. that the whole company of the elect may be fulfilled.* Therefore, as Isaiah saith, *Qui crediderit nō festinet,* Let not him that believeth make haste. For seeing the Lord in patience towards us deferreth his coming, and the fulfilling of his promise, we ought with patience to expect it. *Sustine ipsum,* saith Augustine, *qui sustinuit te;* If he waited patiently untill thou should-est amend thy bad life, then do thou also patiently wait untill he crowneth thy good life.

III. With
patience.

Fourthly, we must expect the coming of Christ with

IV. With
vigilancy.

with vigilancie, *having our lamps girt and our lights burning*, like the vigilant servants, Luke 12.35, 36, 37, 40. and the wise virgins, Matth. 25: not like the ungodly servant, *who saith in his heart, My master deferreth his coming*, &c. Luke 12.45. nor the foolish virgins, who sleeping in securitie, and contenting themselves with the shining lamp of an outward profession, at the coming of the bridegroom were shut out.

3. We must
remain con-
stant in
Gods love,

III. The third duty. So to live in this expectation as that neither prosperity nor adversity shall be able to remove us from the love of God, being stayed with the *anchor of hope*, Heb. 6. 19. apprehending and expecting the heavenly joyes set before us, in respect whereof all the prosperity and pleasures of this life are to be contemned, and all adversities patiently to be indured. For those that have this assured expectation, contemne all the prosperity of the world as mere vanity in respect of the glory that shall be revealed, and therefore are *crucified to the world, and mind heavenly things*, &c. Again, this expectation swalloweth up the sense of all temporall afflictions, as experience hath taught us in the martyrs: For the afflictions of this life are not *worthy of the glory which shall be revealed in us*, Rom. 8.18. Therefore, as the Apostle exhorteth Heb. 12. 1, 2. *let us, having such a cloud of martyrs, with patience runne the race that is set before us, looking to Jesus*, &c. Jacob for the promised reward, viz. the marriage of Rachel, thought his seven yeares troublesome service to be but easie and short: how much more ought we chearfully to bear all the afflictions

fictions of this life as light and momentany, in respect of that *superexcellent weight of glory*. And for this cause also we are to comfort our selves in all distresses in the expectation of a better life.

IV. We must *walk worthy of God who hath called us to his kingdome and glory*, 1. Theff. 2. 12. and live as it becometh those that have this hope, 1. John 3. 3. For *every one that indeed hath this hope*, (namely, that he shall be like the Sonne of God) *purifieth himself as he is pure*, that he may be in some measure like to him in grace in this present world, as he hopeth to be like him in glory in the life to come. And let us remember that if we have hope for the end, we must be carefull of the means, as being the necessary forerunners of glorification, faith, repentance, sanctification. And in this expectation must the duties of *piety, justice and sobriety* be performed, Tit. 2. 13.

4. We must walk worthy of God.

V. We must so live as if we were alwayes ready to meet Christ Jesus in the clouds; and to this end set before us continually Christ sitting in judgement, that we may alwayes labour to be such as then we desire to appear, that we *depart not from Christ ashamed*, 1. John 2. 28. And surely what can be more forcible to draw men to repentance and to stirre them up to vigilancie then the meditation of the judgement to come, & a continuall expectation of Christ coming in the clouds? *Recordare novissima*, Remember thy end, saith he, Eccles 7. 36. and *thou shalt not sinne*. For where this cogitation is once settled, that we shall appear before the judgement-sear of Christ, it will not suffer a man to be in

5. We must so live as ready to meet Christ.

How we must expect the second coming of Christ.

in quiet untill he be settled in such a state as that he may with boldnesse appear before the Judge. Therefore the coming of Christ to judgement is used as a forcible argument to draw us to repentance, Acts 17. 30. 2. Pet. 3. 10, 11, 12, &c. These things if we do, we shall with chearfulnesse expect the coming of Christ, and when he cometh *we shall appear with boldnesse*, 1. John 2. 28. but otherwise with unhappy Felix we shall tremble at the very mentioning of judgement, so farre shall we be from truly desiring; and at the sight thereof *we shall depart from Christ ashamed, desiring the mountains to fall upon us*, Revel. 6. 16. Wherefore to conclude; If we will truly make this petition in our daily prayers, we must every day so behave our selves as if Christ were presently to come to judgement. And in this behalf let us imitate S. Hierome. *So oft, saith he, as I consider that day, my whole body trembleth: for whether I eat, or drink, or do any thing else, that terrible trumpet soundeth in mine eares, Surgite mortui & venite ad iudicium, Arise ye dead and come unto judgement.*

In Matth.

VI. We must live as *having our weapons, conversation, in heaven, from whence we look for a Saviour, minding heavenly things*, and not being addicted to the world or the desires thereof, but living as pilgrimes on the earth, &c.

Hypocrisie
detected.

The hypocrisie of men is here detected, who either 1. make this prayer having not this desire; or 2. live as if they were out of hope; as all those do that go on in their sinnes without remorse: for how can he truly hope for the end, that careth not for the means?

meanse. Doth not the holy Ghost say, *That without holinesse we shall never see God,* Heb. 12. 14. *That without regeneration we shall never enter into the kingdome of heaven,* John 3. 3; 5. Therefore we cannot hope that Christ his coming will be to our everlasting salvation, if we continue in our sinnes; neither can we truly and earnestly desire his coming; except we have that hope; neither can we truly make this prayer, except we have this unfeigned desire. 3. Those that are wedded to the world; and are so farre from desiring the hastening of Christs coming that they do not onely desire to live here alwayes but also so behave themselves as if they meant alwayes to abide here; placing their paradise upon the earth; and not caring for the kingdome of heaven.

The third Petition. *Thy will be done in earth as it is in heaven.*

THis petition is a consequent of the former: For then doth God reigne in the hearts of men when they subject and submit themselves to his will. Therefore as in the former petition we desired that the Lord would reigne in us, so here we pray that we may shew our selves to be his subjects by performing his will. For these two are relatives; if he our King, then we his subjects. And therefore hereby we may discern whether the Lord doth reigne in us, if we have a true desire and endeavour to do his will. And therefore our Saviour Christ, Matth. 6. 33. as he doth bid us to *seek first* and principally the *kingdome of God*, so also his *righteousnesse*. *The*

Voluntas, will, signifieth three things: either 1. *Voluntas*, that which willeth; or 2. *Voluntas*, the willing; or 3. *Voluntas*, the thing willed.

1. *Voluntas*, that which willeth, in the creatures is the faculty of the mind whereby it willeth. But in God, whose nature is most simple, and in whom there is nothing which is not himself, it is his essence. In this sense, *Voluntas Dei est essentia Dei volens*; the will of God is the essence of God willing.

2. *Voluntas*, or *Voluntas*, the willing, in the creatures is the act or function of willing proceeding from the faculty: But in the Lord both the act of willing and the faculty whereby he willeth is his essence. Therefore as his essence is one and eternall; so his *Voluntas*; his willing, is one and eternall, and without succession. And therefore whatsoever God hath willed, doth, or shall will, that he willeth with one and the same everlasting act of willing. For as *uno actu intelligendi unôque intuitu omnia intelligit*; so also *uno actu volendi omnia vult qua vult*: for as with one act of understanding and one view he understandeth all things, so with one act of willing, he willeth all that he willeth. Out of which appeareth the unchangeableness of his *Voluntas*, his willing. For whereas in ours there is a change, when either we will that which before we did not, or leave to will that which before we desired, God by one eternall act of willing willeth all things, and therefore neither beginneth to will that which before he did not, nor leaveth to will that which once he willed. The consideration whereof ought to be 1. A stay and comfort

fort to Gods children in any distresse, seeing there doth nothing happen unto them which the Lord hath not willed from everlasting, and that for his glory and their good; 2. An argument of thanksgiving unto the Lord, who before we were willed so well unto us; 3. A confirmation of faith in his promises, because *whom he loveth he loveth to the end; neither is he so man that he should repent.* For howsoever repentance be sometime ascribed unto him, yet this and the like passions *admirabilem et mirram, secretum est nunc,* are spoken after the manner of men, but must be understood according to the majesty of God. And as sometimes repentance is affirmed of God, so also many times it is denied. Where it is denied, it is to be ascribed to the immutability of his will, where it is affirmed, *efficacia actionis*, to the efficacy of his action.

3. *Strong, stern, the thing willed*, which oftentimes in the Scripture is called his *will*, John 5.39, 40. 1. Thess. 4.9. And in this sense the testament is called the *will* of the testator.

The thing that God willoeth properly and *per se* is good, howsoever improperly & by accident he willoeth that which is evil (*nam quidam facere alii fieri*) not to do it but to permit it to be done, as it is referred to good ends, viz. his glory and our good. *Exemplum effeminationis*. It is good there should be evil, that both the glory of Gods mercy in saving us and of his justice in punishing our sinnes in Christ might appear: But properly the Lord willoeth not it, but the end: as when a man is content that some part of his body should be seared, he doth not properly desire

**All that
God willeth
is properly
good.**

Of the things
which God
willeth.

desire the searing of the part but the health of his body.

The things willed are either God himself and those things which pertain to himself, as his glory, &c. or the creatures, and such things as belong unto them. Himself he willeth most properly: for if *bonum cognitum*, known good, be the proper object of will, then *primum & supremum bonum*, the first and supreme good, which is himself, is most properly the object thereof. His creatures he willeth and such things as concern them as means referred to this end; Rom. 11. 36. Prov. 16. 4. Himself he willeth by absolute necessity, not indeed of constraint but of nature: for most willingly he willeth. His creatures he willeth most freely, having liberty either to will them or to hille them. Howbeit things willed come to passe by necessity, not absolute but *ex hypothesis voluntatis Divinae*, on the condition of Gods will. Now God willeth the means, not thereby to perfect the end, which is himself, or to purchase any good to himself: for he is *absolutus*, most perfect, and doth not stand in need of any of his creatures, Psal. 16. 2. but he willeth them *propter se communicandum*, that they by the communication of himself unto them may be perfected. *Omnia ordinantur in finem ut a fine perfectantur*. All things are ordained unto an end that from the end they may be perfected. So that he willeth and willeth well to his creatures for their good and not for his own: which commendeth the riches of his love towards us.

But to proceed, Those things that God willeth
con-

concerning his creatures are either *qua fieri vult de creaturis*, and *qua fieri vult à creaturis*, the things that he will have done concerning the creatures, or the things which he will have done of the creatures: the knowledge of both which must be sought after so farre forth as it hath pleased him to reveal the same or promised to reveal it, Deut. 29. 29. Rom. 12. 2. That which is *voluntas beneplaciti* concerning the creatures is the will of his good pleasure; which is called *voluntas*, Matth. 11. 25, 26. and *decretum Dei*, the decree of God. The which is partly secret, which the Lord will not have foreknown; and therefore we must religiously adore it, not curiously search it, Rom. 11. 33, 34. Acts 1. 7. John 21. 23. partly revealed. And this *decretum Dei*, decree of God, is either universall, concerning the government of the world; or more speciall, concerning the salvation of the elect or damnation of the reprobate. The former revealed in part, both beforehand to the Prophets, and also by the events: the latter revealed by his Sonne in the Gospel, John 6. 40. Eph. 1. 5. What this *voluntas*, good pleasure, of God is, not onely towards the elect in generall but also towards himself, every Christian ought to know. For besides that it is declared in the Scriptures, sealed by the Sacraments, confirmed by his daily benefits, the holy Ghost also revealeth this knowledge unto us, 1. Cor. 2. 10, 12. Rom. 8. 39. Gal. 20. 20. 2. Tim. 1. 12. Rom. 5. 5.

The will which God willeth to be performed of us, is *voluntas signi, a signum*, that which is well-pleasing, Col. 1. 10. *τὸ εὐαγγελίον*, that which is acceptable, Ephes. 5.

10. Τὸ θέλημα τοῦ Θεοῦ τὸ ἀγαθὸν καὶ εὐαριστὸν καὶ τέλειον, *That will of God which is good, acceptable, and perfect*, Rom. 12.2. פֶּדָה. This will we are bound to know, Eph. 5. 17. because he hath revealed it in his word, because we are to practice it, and according to it as the rule of justice are to frame and fashion our wills; not onely to will the same things, but also after the same manner, with love unfeigned; to the same ends, seeking the glory of God, and the good of our brethren. And of this will doth our Saviour speak.

This in generall is whatsoever the Lord requirereth of us either in the Law or Gospel: But more specially there are some branches thereof recorded in the word of God. As, it is the will of God that so many as shall be saved, being *adulti*, come to age, shall come unto knowledge of his truth, 1. Tim. 2.4. that a sinner should convert unto him, Ezech. 33. 11. that we should believe in Christ, 1. John 3. 23. that we should be thankfull unto him for his mercies, 1. Thess. 5. 18. that we should be sanctified, 1. Thess. 4. 3. and by welldoing stop the mounthes of the ignorant, 1. Pet. 2. 15. that we should patiently and chearfully suffer affliction, Matth. 16. 24, 25.

Unto this will of God are opposed the flesh, which is enmity against God, the desires of the world, the will of Satan, which is sinne, and whatsoever is an enemy to the performance of this will. And therefore as we are taught to pray that Gods will may be done, so also that these things which be contrary and are impediments may be removed.

Thy will: which is not onely just, but also the rule

rule of all justice: Not our will, nor the will of Satan, or of the world. For here we are taught to pray, that our words and our lives may be framed according to the will of God, which is the rule of justice; and that we may have grace to deny our selves and our own will, renounce the desires of the world, & resist the will of the devil; that he would create new hearts in us, and establish us by his free Spirit, that we may will and desire such things as are acceptable unto him. And surely if our Saviour Christ, whose will was pure, said, *Not my will but thine be done*, how much more ought we so to desire?

Fiat, be done.] But here it may be demanded, *Quest.* Whether the will of the Lord be alwayes performed or not: and if it be, to what end serveth this prayer: and if not, how can that be verified, *Isai. 46.* *10. Consilium meum stabit, & omnem voluntatem meam faciam*, My counsel shall stand, and I will do all my will?

Whether Gods will be alwayes done.

The will of God is diversly taken in the scriptures: *Ans.* For sometime it signifieth the decree of God, whereby he willeth simply and absolutely: Which is called *voluntas Absoluta, Beneplaciti, Consequens, Efficax & Invieta*, the Absolute will, of his Good pleasure, Consequent, Effectually, and Unresistable. This will of God is alwayes performed, *Psal. 115.* *3. Quaecunque vult facit*, he doth whatsoever he will: and *135. 6. Isai. 46. 10. Omnis mea voluntas fiet*, All my will shall be done. Neither is any thing able to resist this will, *Isai. 14. 26, 27. Rom. 9. 19.* Which also is proved by his omnipotencie. And therefore

we may truly say that *voluntas Dei est omnium rerum necessitas*, the will of God is the necessity of all things, and that in respect hereof all things come to passe necessarily, howsoever in respect of secondary causes some things are necessary and some contingent. And this will is so effectuell and invincible that whatsoever happeneth cometh to passe according to the will of God, *who worketh all things according to the counsell of his will*, Ephes. 1. 11. yea, the very enemies of God when they do most oppose themselves against the will of God, do unwittingly perform it, Acts 4. 28. But hence arise two objections;

How can the wicked sin, seeing they do Gods will?

Answ.

1. If that which the wicked do happen according to the will of God, how can they be said to sinne?

Sinne is not the transgression of the secret and hidden will of God, which cannot be hindred, but of the revealed will of God, which he hath propounded as a rule to square our actions by: and therefore sinne is called *avopia*, *the transgression of the law: Ad legem & testimonium*, To the law and testimony.

How sinne is by Gods decree.

Answ.

2. If all things come to passe as God hath willed and decreed, then sinne also: and how then is not God the authour of sinne?

Some things God hath decreed to do; some things he hath decreed to suffer to be done: Of those things which he hath decreed to do, his will is the efficient cause; as of his creatures, and all good things: Of those things which he hath onely decreed should be effected by such and such causes, his will

will is not the cause, as namely sinne. And howso-
ever sin is evil, yet it is good that sinne should be, for
the manifestation of the glory both of the mercy of
God and also of his justice: and therefore though
the Lord doth not *velle peccatum per se*, will sinne
properly by it self, yet he doth will it *per accidens*,
by accident, as it is referred to good ends. Again,
sinne may be considered as it is *malum culpa* or *ma-
lum pena*, an evil of fault or evil of punishment.
Sinne as it is a punishment is a work of justice in him
that punisheth: for it is just that he that doth com-
mit *malum culpa*, the evil of fault, should suffer *ma-
lum pena*, the evil of punishment: as it is therefore a
punishment, *i. a* work of justice and not sin, it is wil-
led of God the authour of all good. In sin as it is *ma-
lum culpa*, the evil of fault, three things do concur:
actus, macula, & reatus, the act, stain, & guilt. The acti-
on is *materiale peccati*, the matter of sin: the corrupti-
on is *formale peccati*, the form of sin: *reatus est obligatio
ad penam*, the guilt is the obligation to punishment;
the which is just as the punishment it self. The action
as it is an action severed from the corruption is
good: *Omne ens quatenus ens est bonum*, Every being
as it is a being is good: and God is the authour of it;
for in him we live and move and have our being, Acts
17. 28. But of the corruption wherewith the
action is stained God is not the cause. For unto
every action concurrereth the first cause and some se-
condary cause depending from him, as being the
instrument of the first: The which instrument be-
ing bad (as many times it is) there is a double
work in the action: one of the first cause, good;

the other of the instrument, evil. God then is the cause of the action, but not of the corruption; but yet useth, ordereth, disposeth the corruption of the instrument for the execution of his own good work. When the Lord gave his Sonne to death, he used Judas as his instrument. The action is the delivering of Christ: which as it came from God, was a most glorious work, John 3. 16. Rom. 8. 32. But *quem Deus tradidit Judas prodidit*, whom God delivered Judas betrayed. When God will chastise his servant, he useth some wicked man as his instrument to afflict him: This affliction, as it cometh from God, is *castigatio*, a chastisement: but, as from the instrument, *persecutio, rapina, &c.* persecution, rapine, &c. A man that rideth on a lame horse is the cause why he goeth, but not why he halteth. Again, *Deus non est autor ejus cujus est ultor*, God is not the authour of that of which he is the punisher and revenger.

Thus we see that howsoever God doth voluntarily permit sinne, and also useth, ordereth, and disposeth the same to good ends (for such is his wisdom that he knoweth how to use that well which is evil) yet he cannot be said properly to will sinne, which he hateth, or to be the authour of it, which he revengeth. For this priviledge Gods will hath, Whatsoever it willeth it is therefore good: but sinne as it is sinne cannot be good.

Gods secret
and absolute
will is not
here meant.

But to return to my purpose: That this absolute will of God be performed we need not to pray, unlesse it be to shew our affection to Gods glory, and conformity & submission to his will: As in the time
of

of affliction, *The will of the Lord be done.* Neither indeed doth our Saviour speak of it; as appeareth by the clause following, *in earth as it is in heaven.*

Secondly therefore, the will of God which he requireth to be done of his creatures, *quatenus precipit vel prohibet*, so farre forth as he commandeth or forbiddeth, which is therefore called *voluntas Revelata, Conditionalis, Signi, Antecedens, Inefficax, non quatenus promittit vel minatur absque conditione, est decreti revelatio*, the Revealed will, Conditionall, of the Signe, Antecedent, Inefficacious, not as he promiseth or threatneth, and without condition, is the revelation of the decree.

Now the word of God is called *voluntas signi*, the will of the signe, because it signifieth what our duty is, and what is acceptable unto God: *וְדָרָה*, and conditionall, because it doth not shew simply what God will have done, but upon condition: *Si vis ad vitam ingredi, serva mandata; Si vis servari, crede*, If thou wilt enter into life, keep the commandments; If thou wilt be saved, believe: and *inefficax*, uneffectuall, because it is not alwayes performed: *Fit voluntas Dei de omnibus, non ab omnibus*, The will of God is done concerning all, though not of all.

To do the will of God, is in respect of the matter, to perform that which he commandeth, after the same manner, to the same end that he appointeth: but if you look into our weakenesse, this doing of Gods will by us is especially to be understood of the will and endeavour, which the Lord in his children accepteth as the deed. *Precamur & optamus, ut*

Cyprian.

non tantum faciat Deus quod vult, sed nos facere possumus quod vult: We pray and wish not onely that God do what he will, but that we may be able to do what he will.

Whereas therefore this will of God is contemned of men, oppugned by the flesh, the world & the devil, and yet must of necessity be obeyed of us, if either we would be subjects of the kingdome of grace or inheritours of the kingdome of glory, great cause there is why we should instantly make this prayer, &c.

In earth] that is, by us men on earth, and consequently, as Paul speaketh Tit. 2. 12. *ἐν τῷ νῦν αἰῶνι, in this present world.* So as Oecumenius saith on that place, *Ἐν τῷ νῦν αἰῶνι τὸ ζῆν ἐν τῷ αἰῶνι τὸ ἐλπίσαν, καὶ ἀντιδοῦν, For this life sustaineth the fight; but the life to come shall receive the reward.* In this life eternall life is either won or lost: In this life we must do the will of God, or else we shall not enter into the kingdome of heaven, Matth. 7. 22. *According to that which every man doth in the flesh shall he be judged,* 2. Cor. 5. 10. And therefore whilest we have time let us do good, remembering that the Lord hath placed us here on the earth for a short time to do his will: which time if we let passe without repentance, and turning to God, and doing his will, afterwards it will be too late.

Gal. 6. 10.

As it is in heaven] that is, as the Angels in heaven do perform it. And they perform Gods will, Psal. 103. 20, 21. 1. *Scienter,* knowingly. 2. *Sincerely* and uprightly. 3. *Willingly* and chearfully. 4. *Readily,* expecting the beck of the Lord, Matth. 18.

For

For which cause they are said to stand before the Lord, Dan. 7. 10. Revel. 5. 11. 5. Speedily, without delay: For which cause wings are attributed unto them, 6. Fully, and not by halves, 7. Constantly, till the Lord bid them cease. 8. Faithfully, doing all to Gods glory, assuming no glory to themselves, Revel. 19. 10.

As,] *As*, here signifieth not equality but similitude, as 1. John 3. 3. For if we should understand it of equality, we should pray for an impossibility, Eccles 7. 20. *No man on the earth doth good, and sinneth not.* True it is indeed, that we should contend and aspire towards angelicall perfection; although whilest we are on the earth we cannot attain thereto.

In this petition therefore we pray that we may perform the will of God on earth after an heavenly and angelicall manner.

Of this obedience there are two degrees: the matter and manner. First we will speak of the obedience it self; and then of the manner.

Of the matter of obedience.

As touching the former; Whereas our Saviour teacheth us thus to pray, it is evident that of our selves we are not able to do his will: and therefore the doctrine of Freewill is here refuted. Phil. 2. 13. *It is God which worketh (εργει) in us, & το θελον & το εφικον* *επι της ευδοκίας, both to will and to do of his good pleasure. Vt voluntatem Dei faciamus facit hoc ipse Deus in nobis, God himself doeth this in us that we do the will of God.*

Wants

Wants to be bewailed.

The defects therefore which we are to bewail are these: 1. Our inability through our own default to perform obedience to the will of God. 2. Our pronenesse to sinne and to transgresse the will of God, being stirred thereunto by every occasion. By our corrupt nature we are as apt to sinne as a bird to flie. 3. The frowardnesse of our wills, rebelling against the will of God, Rom. 7. 23. and our preposterous affections, the law in the members. *ἡ σαρξ ἡμῶν ἐστὶν ἐχθρὰ τοῦ θεοῦ*, The carnall mind is enmisie against God, Rom. 8. 7. 4. The disobedience also of others must wring tears from us, Psal. 119. 136. 5. Our impatience in troubles.

2. *In respect of the matter wants to be bewailed.*

In respect of the matter we are to bewail our imperfect obedience; our righteousnesse being like a polluted cloth. *Velle praeest, sed perficere bonum non invenio*, To will is present, but I find not how to perform that which is good, Rom. 7. 18. Our best actions, if God should enter into judgement with us, are not justifiable.

The Graces which we ask.

We ask 1. in respect of obedience it self; That the Lord would vouchsafe us this grace to deny our selves, our own wills and affections, which are opposite to his will, Matth. 16. 24. 2. That we may labour in all things to perform simple obedience to the Lord, Heb. 13. 21. more especially, That he would convert us, and we shall be converted, Ezek. 33. 11. 3. That he would bring us to the knowledge of his truth, 1. Tim. 2. 4. 4. That he would give us
faith,

faith, which is the gift of God, 1. John 3. 23. 5. That he would make us *thankfull*, 1. Theff. 5. 18. 6. That he would *sanctifie* us, 1. Theff. 4. 3. 7. That he would arm us with patience, that in all afflictions we may say with Christ, *Not my will, O Father, but thine be done*, Matth. 26. 39, 42. 8. That we may not be in subjection to sinne and Satan, and carried away captive to the obedience of *his will*, 2. Tim. 2. 26. but that he would renew, stablish, and guide us by his free spirit, that we may will and do those things which are acceptable in his sight. 9. That we may not be carried away with the world, or conformed thereunto, but *transformed by the renewing of our minds*; and that we may *prove what is the good will of God, acceptable, and perfect*. And 10. That we may *give up our selves a lively, holy, and acceptable sacrifice unto God, that is our reasonable service of him*, Rom. 12. 1, 2.

2. Of the manner of our obedience.

As touching the manner, We are here taught that we are not to rest in *opere operato*, in the deed done; but that we are to be carefull as of the matter so also of the manner. It is not sufficient that we do the will of God, unlesse we do it after a spirituall manner, 2. Chron. 25. 2. Many think if they heare, it is sufficient; and care not how: but Christ saith, Luke 8. 18. *Take heed how ye heare*. Therefore we must pray, That we may do the will of God as the angels do it in heaven, with knowledge, faithfulness, sincerity, uprightness, with willingness, alacrity, chearfulness, readily, speedily, fully, constantly, doing all to the glory of God: And, whereas he

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hath

Of the matter and manner of our obedience.

hath appointed us to salvation that we may be *ἀγγελοι*, like the angels, Matth. 22. 30. that it may please him to begin our conformity with the angels in this life. These wants then we are to bewail, and these graces we are to crave in this petition.

Duties in prayer.

We must
pray accord-
ing to Gods
will.

Further, we are in these words taught to perform these duties in prayer: 1. That we pray according to Gods will, 1. John 5. 14. asking such things onely as he hath promised to grant. Otherwise in this petition we pray against our own desires, namely, that not our will but the will of God may be performed. 2. That in our prayers, especially for temporall matters, we do humbly and willingly submit our selves to his will, and wholly resigne over our selves to his good pleasure, saying with our Saviour Christ, *Not my will, &c.* because we ought to be assured, that as for his wisdom he knoweth what is best for us, so also for his fatherly love he is most ready to grant good things unto us, Matth. 7. 11. Rom. 8. 32. and therefore if he deny our requests, that the deniall is better then the grant. And we are to remember that here we pray not that God would alter his will according to ours; but contrariwise, that our will may be conformable unto his.

Duties in our lives.

As we pray that we may do Gods will on earth as the angels do it in heaven, so must we have a true desire, an unfeigned care, and an upright endeavour in our selves to perform holy obedience to Gods will. Otherwise how can we perswade our selves
that

that we pray in truth, being not willing to obtain that which we our selves do ask.

Duties respecting the matter.

And therefore, as it is the duty of every one to make this prayer, so none of us ought to think our selves exempted from doing the will of God: Neither may we think it sufficient in words to professe God, and in prayer to crave good things of him, unlesse we be carefull in our lives to do his will. *Not every one that saith, Lord, Lord, &c. Matth. 7. 21.* yea those that make a profession of religion and obedience, as though they would perform obedience to Gods will, and yet do it not, are many times further from salvation then open sinners: as appeareth by the parable of the two sonnes, and the application thereof, *Matth. 21. 28, 29, 30.* Neither may we think that we shall obtain our prayers, unlesse we be desirous to perform Gods will. For if we will not do his will, why should we think that he will do ours? *Prov. 28. 9. John 9. 31. We know that God heareth not sinners: but if any man be a worshipper of God and doeth his will, him he heareth. If we ask any thing, saith S. John, 1. Epist. 3. 22. we receive it from him, because we keep his commandments, and do those things which are acceptable in his sight. If therefore we be desirous and carefull to obey Gods will, we need not doubt, having these testimonies of a true faith, but that both we and our prayers are acceptable unto God. For our selves, our Saviour affirmeth, that those be his brethren and sisters that do the will of his Father that is in heaven, Matth. 12. 50. And the holy Ghost giveth this testimony unto David,*

Duties respecting the manner of our obedience.

vid, that *he was a man according to Gods own heart, who would do all his will*, Acts 13. 22. And elsewhere the Scriptures ascribe blessednesse to those that do the will of God, Luke 11. 28. For our prayers; John 15. 7. Psal. 34. 15, 17. And as we are to do the will of God in generall, so more especially those branches of his will which after a more speciall manner are called his will. His will is, if we would be saved, we should come to the *knowledge of his truth*, and not live in ignorance, 1. Tim. 2. 4. that we should *turn unto him*, and not go on in our sinnes, Ezek. 33. 11. that we should *believe in Christ*, 1. John 3. 23. that we should *be sanctified, dying unto sinne, and living unto righteousness*, 1. Theff. 4. 3. Mich. 6. 8. 1. Pet. 2. 15. that we should *be patient in troubles, and thankfull unto him in all things*, 1. Theff. 5. 18. And as we are to do the will of God, so must we deny our own wills and renounce the desires of the world.

Duties respecting the manner.

And as touching the manner; We are not to rest *in opere operato*, in the deed done: but as we pray that we may do the will of God on earth as the angels do it in heaven, so must we endeavour to imitate their manner of obedience. And albeit we cannot attein to that full perfection which is in them, yet we are to strive towards it: and therefore we are not to content our selves with that smal measure whereunto we have attained, but still we are to labour that we may grow up in grace; seeing whilest we live here we are in our *increasing* and growing age.

We must do
Gods will as

But let us come unto particulars. 1. The Angels
do

do the will of God in knowledge, and so must we, ^{the Angels,} or else all our worship of God is but will-worship, ^{1. In know-} and all our religion but superstition. Knowledge is ^{ledge.} the stern, without which we rove and wander like a ship wanting a stern: it is the light, without which we walk in darknesse not knowing whither we go. Without knowledge we have no faith; and *with- Heb. 11. 6.* out faith it is impossible to please God. And therefore miserable is our estate if we please our selves in ignorance.

2. The Angels do the will of God sincerely, up- ^{2. In sincer-} rightly, labouring alwayes to approve their obedi- ^{ity.} ence to the Lord: so must we obey the Lord *in eo quod deus deus est, ut in deo deus est, but in se, not with eye-service, as men-pleasers, but from our soul and heart,* Ephes. 6. 6. Rom. 6. 17. in singlenesse and up- rightnesse of heart labouring to approve not onely our outward actions but also our inward affections and cogitations to the Lord, knowing that he look- eth not as man looketh, but he especially respecteth the heart, and according to the disposition of the heart esteemeth of men. Without this uprightnesse all our obedience is but hypocrisie; and all the gra- ces which we seem to have, but glorious finnes, &c.

3. The Angels do the will of God willingly and ^{3. Willingly} chearfully; their whole delight being to do Gods will: so must we worship the Lord with *upright hearts and willing minds,* 1. Chron. 28. 9. knowing that forced obedience proceeding onely from ser- vile fear, as it is violent, so it is but momentany, and therefore but counterfeit. But we must worship the Lord in faith, love, and hope, and consequently with

with chearfulnesse, willingnesse, and delight: for when the love of God is shed abroad in mens hearts by the holy Ghost, men have assurance that their obedience and service is acceptable unto God, and so they are encouraged in all chearfulnesse to offer their obedience as a free-will-offering to the Lord. First, *To whom much is forgiven they love much*, Luke 7. 47. and secondly, those that have true love, to them the commandments of God are not grievous, 1. John 5. 3. *the yoke of Christ is light. Nihil difficile amanti*, Nothing is hard to a lover. To Jacob his seven yeares troublesome service seemed to be short and pleasant, Gen. 29. 20. If therefore we truly love God, we will take delight to do his will. And thirdly, if we have assured hope of salvation by Christ, and live in expectation of happinesse, we shall contemne all the difficulties of this life as not worthy the glory that shall be revealed, and joyfully proceed in our way to life, because of the joy that is set before us. Let us therefore hold fast by this anchor: for if we leave this hold, we shall esoon fall away into worldlinesse, whither the surges of worldly desires carry us. And in this behalf as we are to imitate the example of the Angels, so also of Jesus Christ, whose meat it was to do his Fathers will, John 4. 34. and therein also was his delight, Psal. 40. 8. *Fuere voluntatem tuam, Deus mi, delectator*, O my God, I delight to do thy will: Psal. 122. 2. *Isai. 54. 13.*

4. Readily
and speedily

4. The holy Angels do the will of God readily & speedily: so ought we without delay put in execution the commandments of God, behaving ourselves towards our heavenly Master as the Centurions servants

wants to their master, Matth. 8. 9. Doth the Lord call thee thou must answer with David the type of Christ, *Eccce venio*, Behold I come, Psal. 40. 7. Doth the Lord bid thee seek his face: answer with that heavenly echo of the Psalmist, Psal. 27. 8. *Thy face, Lord, will I seek.* It is the will of God that thou shouldst turn unto him: break off without delay the course of thy sinne, and turn unto the Lord. Knock at the doore of thy heart; *Open thine immortall gate, that the King of glory may come in.* Doth he call thee to repentance to day, *If yee will heare his voyce, harden not your hearts?* Deferre not repentance; but to day, before to morrow, repent. *Seek the Lord whilest he may be found, and call upon him whilest he is near,* Isai. 55. 6. Doth he call us to triall and affliction? *let us take up our crosse and follow him,* Submitting our selves willingly to his will, 1. Sam. 3. 18. Acts 21. 14. 2. Sam. 15. 26.

5. The Angels do the will of God fully, accomplishing whatsoever the Lord commandeth; so ought we to do it fully and not by halves: otherwise he will say to us as to them of Sardis, Revel. 3. 2. *I have not found thy works ~~many~~ complete, before God.* Remember the example of Herod, Mark 6. 10. who albeit hearing John Baptist he did many things, and heard him gladly; yet because he continued in that sinne of incest, his partiall obedience did nothing avail him. *He that keepeth all the law, and faileth in some one commandment, is guilty of all,* Jam. 2. 10. And he that truly repenteth of any one sinne, repenteth of all. Where there is upright obedience, there is intire obedience; but where there

5. Fully and totally.

is halving, there is halting between God and Mammon, between Christ and Antichrist. The covetous man thinketh well of himself, because he is not a whoremaster or a drunkard: the riotous person thinketh well of himself, that he is not covetous, no extortioner, &c. the Pharisee because he is no Publicane, Luke 18, &c. Many separate justice and holinesse, &c. But herein we are as much as we are able to follow the example of Christ, who did *κατεργασαμεν δικαιοσυνην, fulfill all righteousness*, Matth. 3. 15. For if we will be men according to Gods own heart, we must desire and endeavour to do all his will, Acts 13. 22.

6. Constant-
ly.

6. The Angels of the Lord do his will constantly, never giving over untill they have accomplished the will of the Lord: so must we be constant, persevering in obedience, being *not weary of well-doing*, knowing that we are redeemed of the Lord *to worship him &c. all the dayes of our lives*, Luke 1. 74. Our obedience must not be *like the morning mist*. Remember that religion is a way to the end, whereto we cannot come untill the end of our lives; and therefore if we set down our staff before we come to the end, and will go no further, what will all our former pains avail us? If we run in this race, and faint before we come to the goal, how shall we hope to obtain the garland? *Be faithfull unto death* (saith our Saviour) *and I will give thee the crown of life*, Revel. 2. 10. and Matth. 24. 23. *He that continueth to the end he shall be saved*.

7. Faithfully

7. Lastly, the holy Angels do the will of God faithfully, and in all their doings seek the glory of God

God that sendeth them, not assuming unto themselves any part of the praise: So must we, 1. Cor. 10. 31. For if therein we shall seek our own praise or other sinister respects, we have our reward.

Thus must we truly in our lives desire and endeavour to do the will of God on earth as the Angels do it in heaven; otherwise when we make this prayer we do ask with our mouthes that which we desire not with our hearts. Here therefore is discovered the hypocrisie of many men, who pray that they may do the will of God, which they will not do.

The hypocrisie of many discovered.

God would have thee to turn unto him; thou prayest that thou mayest do the will of God: and yet wilt not turn to him, &c. What is this then, but to mock God, when thou askest that of him which thou hast neither desire nor purpose to do? But here especially appeareth the hypocrisie of obstinate and stiff-necked sinners, who will seem so forward as to desire that they may do the will of God even as the Angels do it in heaven, and yet in very truth obey the will of God no otherwise on earth, then the devils in hell: who although they oppose themselves against the revealed will of God, yet willingly, though unwittingly, perform his secret will, which no creature is able to disannull. If therefore we would be thought to pray in truth, let us desire and endeavour to do that in our lives which in prayer we ask and desire. So having imitated the obedience of the Angels on earth, we shall be made *ἰσὺς ἡλίου καὶ ἀνθρώπων, like the Angels, and fellow-citizens* with the Saints and Angels in heaven, &c.

The fourth Petition.

How things
appertaining
to our own
good are to
be asked.

Hitherto we have spoken of those petitions which immediately concern the glory of God. Now we are to come unto those which more nearly appertain unto our good: Howbeit mediately also they are referred to Gods glory, which must be the main end of all our desires: for whatsoever we are to ask for our selves we are to desire no otherwise but as it is subordinate to Gods glory. Spirituall graces and salvation we are to desire for the manifestation of the glory of his mercy in our salvation. And because a Christian man is bound to believe that the Lord hath ordained him to salvation, therefore salvation and those spirituall graces which are necessary thereunto, may be asked absolutely, as being subordinate to Gods glory, with which he joyneth the salvation of the chosen. Temporall benefits are to be asked conditionally, so farre forth as they serve for Gods glory and our spirituall good. Gods glory is to be sought for even in our eating and drinking, and whatsoever we do, 1. Cor. 10. 31. Nay, our life it self is no otherwise to be desired then it is referred to Gods glory, Psal. 80. 19. *Preserva, O Lord, our life, and we will call upon thy name.* Psal. 119. 175. *Let my soul live, and it shall praise thee.* Isai. 38. 18, 19. Psal. 6. 5. and 30. 9. and 50. 15. *Sufficiencia vite*, saith Augustine, *neque appetitur, non propter seipsum quidem, sed ut eam habentes commodius Deo serviamus*: Sufficiencie for life is rightly desired, not for it self, but that we may more commodiously serve God.

Now these petitions are of two sorts: For in them

we

we ask either temporall benefits concerning the body for the maintenance of this life present, or spirituall blessings in heavenly things concerning the soul for the obtaining of a better life: Of both which we have a promise 1. Tim. 4. 8. and therefore are to pray for both.

The prayer for temporall blessings is contained in these words, *Ἰὲ ἀπὸ τοῦ ἡμετέρου ἡμεῖς ἡμῶν ῥύσῃς, Give us this day our daily bread.*

But first let us consider the order of the petition The order. in respect both of those which go before and also which follow. In respect of the antecedents our Saviour speaketh, Matth. 6. 33. *First seek the kingdom of God* (which is that which we desire in the second petition) *and his righteousness* (which we desire in the third) *and then all these things which we begge in the fourth shall be cast unto us.* Therefore preposterous is their care and study who first labour for temporall benefits, and post off the seeking of Gods kingdom and his righteousness untill the end of their dayes, &c. And whereas this petition is set after the third, we are taught before we ask temporall benefits, to submit our will to the will of the Lord, saying with our Saviour, *Not my will, O Father, but thine be done.*

As touching those that follow, it may be demanded: why we are taught to ask for temporall benefits before spirituall blessings: Is it because we are more earnestly to desire them? Nothing lesse. Why we ask temporall blessings before spirituall. In the spirituall blessings which afterward we ask, namely, justification and sanctification, the happiness of a Christian man in this life doth consist: and

therefore they are in judgement to be esteemed and in affection desired above all worldly things, which without the spirituall graces are nothing worth. *For what will it profit a man to gain the world, and lose his soul?* Mark 8. 36. Therefore the Psalmist Psal. 4. 6. saith, *Many say, Who will shew us any good? (that is, worldly profit.) But, Lord, lift thou up the light of thy countenance: for so shalt thou give me more joy and gladnesse then when their wheat and wine did abound.* So John 6. 27. But the reason why we are first taught to ask temporall things is this; 1. Because it is an easier matter to depend upon the providence of God for the maintenance of this life then to rely on his mercy for the salvation of our souls: and therefore the Lord would have faith trained up by the easier, that we may learn to repose our trust in him for the greater. Therefore those which make profession of their faith in God concerning their salvation, and have not learned to rely upon his providence for temporall matters, but seek the same by unlawfull means, are greatly to fear lest they deceive themselves with an opinion of faith: for if they trust him not for the lesse how will they believe him for the greater? 2. Because the things of this life are amongst those things which we ask of the least value; therefore *in medium quasi agmen coniciuntur, Homeriæ scilicet dispositione, In media infirma*, they are cast (as it were) into the middle rank, according to Homers method placing infirm things in the middle. And the rather because in all speeches the heat of affection sheweth it self most in the beginning and in the end: And therefore elsewhere

elsewhere this order is inverted, Prov. 30. 7. 8.

The meaning of the words.

Bread by a Synecdoche, signifieth not onely food (in which sense it is often used in the Scripture, Gen. 32. 54. Exod. 18. 12.) but also all other commodities of this life, serving either for necessity or Christian delight, which the Grecians call *βρώματα* or, as John speaketh 1. Epist. 3. 17. *et sic ut idque*, Luke 15. 12. the Latines *victum*. So Gen. 3. 19. Prov. 30. 8. *Alle me pane demensi mei*, *Ulpian*. *Feed me with bread of my allowance or portion.*

The reason why the holy Ghost comprehendeth all the commodities of this life under the name of bread, is 1. Because of all commodities food is most necessary, and among food, bread. 2. Because he would teach us to moderate our desires, Rom. 13. 14. and not to covet after superfluities, as the Israelites did after quails, and were buried in the graves of lust, Num. 11. *Sit oratio quæ pro temporalibus est circa solas necessitates restricta*, *Bernard*. Let prayer which is for temporall blessings be restrained to our necessities alone. And so the Syriack readeth, *Da nobis panem necessitatis nostræ*, Give us the bread of our necessity. 3. To teach us contentation, that if we have but necessities, as food and raiment, yea but bread, we should be therewith content, 1. Tim. 6. 8. Heb. 13. 5. Phil. 4. 11. If God give more, we are to be thankfull, if but bread, we are to be content. John 6. 11. for the five barley-loaves and two little fishes Christ gave thanks.

What our
bread signifi-
eth.

Our bread, is that portion of temporall blessings which God hath assigned to every of us to be attained by good and lawfull means, Prov. 30. 8.

Whereas our Saviour directeth us to ask for *our bread*, he teacheth us, 1. To be content with that lot and portion which God assigneth unto us, and not to covet other mens goods. 2. That we get our goods by lawfull means, Ephes. 4. 28. For that onely is ours which we have got by lawfull means, as by inheritance, or by the works of our calling, &c. that *we may eat the labours of our own hands*, Psal. 128. 2. And if we must eat our own bread, we must walk diligently in our callings: for *he that will not labour let him not eat*, 2. Thess. 3. 10. And verse 12. he exhorteth them that lived *idly*, and therefore *inordinately*, that they would *work with quietnesse, and eat their own bread*. 3. That God would give unto us a profitable use of those things which we have. Many men want even that which they have, and therefore had need to pray that God would give them even that which is theirs already, Eccles 6. 2. A man is not said to have that which he doth not use: Matth. 25. But we are to pray not onely that we may use and enjoy his gifts, but also that he would blesse the use and fruition of them unto us. For when a man doth with comfort enjoy that which he hath, *it is the gift of God*, Eccles 3. 12. and 5. 17, 18. and therefore to be begged of him.

What is
meant by
daily bread.

Thy dinner, Our daily bread. This word is diversly expounded. Some expound it *super substantiall* or *above substance*: that is, that bread which

which is above all substance and better then all wealth and riches; meaning thereby our Saviour Christ, which is that *bread of God which came down from heaven*, John 6.33. But this exposition seemeth to be farre fetched, agreeing neither with the words of the Petition, nor yet with the whole body of the prayer. For first the word it self, if you derive it from *isto*, signifieth rather *agreeing to our substance*, or *added to our substance*, as *in unum*, (for that sense hath *in unum*, *in sum*, or *ad sum*, not *super sum*) then exceeding above substance, as the Greek authours teach. Neither do I see how we may aptly desire Christ to be given unto us, whom the Father hath already given unto us. In the second petition we desire that we may be drawn out of the power of darknesse, and given unto Christ, that he may rule in us by his word and Spirit. Neither, as I think, would Christ have taught us to say, *Give us that bread of ours*, but rather, *that bread of thine*: For we are Christs, and Christ is Gods, 1. Cor. 3.22. and *he is that bread of God which came down from heaven*. Neither would he teach us to ask this bread for a day, but rather for ever. And as touching the body of the prayer, which is a summe, not of all Divinity, as they imagine, but onely of those things which we are to ask (as the Decalogue is the summe *agendorum*, of things to be done, and the Creed, *credendorum*, of things to be believed) it may not be thought that in this perfect summe our Saviour Christ hath omitted any thing which we are to ask. But if you shall not expound this petition of temporall blessings, you cannot comprehend them in any other petition: for to say that

What is meant by daily bread.

that they be comprehended in the first, it is too violent an exposition.

As for the Papists, that expound this petition of the Sacrament of the Altar; they are more absurd: For besides the reasons alledged, they contradict themselves, both by a divers exposition, translating the same word, Luke 11. 3. *daily*; and by their practice: For if the people are to ask that bread every day, then are they bound in conscience to give it them every day, whereas indeed they give it unto them but once a yeare.

Others derive the word of *imān*, which word is used five times in the Acts, *imān*, *scilicet*, *imān*, that is, *the day following*. For of *imān*, *adventare*, to come, the participle is *imān*, *imān*. Now if you expound the word, *crastinus*, the sense will not agree, that we should ask to morrows bread to day, especially seeing our Saviour biddeth us *not to care for the morrow*.

But if you expound it, as some do, *succedaneus*, that succeedeth, which is all one in sense with *quotidianus*, *quotidianus*, *daily*, the sense will well agree, *viz.* That we ask that bread which daily we stand in need of, *cujus successione atque accessione quotidie egemus*, whose succession and accession we daily need.

Others expound *imān*, *ut quotidianus, quotidianus*, *quasi* *ut quotidianus*, *scilicet* *quotidianus*, convenient for substance and being, as Suidas. Basil in his short 28 questions expoundeth *ut imān* to be *quasi ut imān*, *quasi ut imān*, that bread which furnisheth our substance for the maintenance of this temporary life. So Theophylact, and Euthymius. Gr. Schol. *ut imān*

quod dicitur iniquum, convenient for our substance and being. So that id est quod dicitur iniquum, our daily bread, signifieth that portion of temporall things which thou hast assigned as most fit and convenient for us. Sic Beza omnia interpretatur panem cibarium, vel panem nobis sustentandis idoneum. So Beza interpreteth etiam, bread fit for meals, or convenient to sustain us. This exposition I take to be the safest, not onely because it is made by the Greek writers, whose judgement in this case we are rather to follow then the Latines, but also because it agreeth with the Syriack interpretation, Da nobis panem necessitatis nostrae: But especially because it fully agreeth with that prayer of Agur, Pro. 30.8. Give me not poverty nor riches, but nourish me לחם, cibo dimensi mei, vel pane praescripti, vel portione quam assignasti mihi. With the bread which thou hast allowed me, or with meat appointed for my portion, or give me the portion which thou hast assigned me: as Gen. 47.22. or as the LXXII interpret, Give me id est portio et alia. August. Constitue mihi quae necessaria sunt sufficienter, Give me those things which are necessary in a sufficient measure.

Now whereas the Lord Jesus doth direct us thus to pray, he teacheth us to avoid two extremities; that we neither covet abundance, nor affect poverty: according to Agurs prayer, Prov. 30.8. Give me not poverty nor riches, but feed me with food convenient for me. For those that desire either of these know not their own infirmity. Wealth many times is accompanied with these vices: 1. Pride, oblivion, and contempt of God, Deut. 8.11, 14, 17. and 32. 15.

The evils that accompany riches.

2. Chron.

2. Chron. 32. 25. August. *Divitiarum morbus superbia*, Pride is the disease of riches. 2. Disdain and contempt of our brethren, Luke 16. Dives. 3. Security, Psal. 30. 6. Luke 12. 19. 4. Confidence in riches, Psal. 49. 6. Job 31. 24. 1. Tim. 6. 17. 5. The choking of Gods word in them, Matth. 13. 6. The nailing of men unto the earth, setting their heart and affections upon their pelf, Psal. 62. 10. whereby it cometh to passe that they serve Mammon. And these corruptions are not onely incident to the wicked, but sometimes also to the children of God. And therefore the Lord many times denieth prosperity to his children for their good, and granteth it to the wicked, who *have their portion in this life*, Psal. 17. 17. Luke 16. 25.

The evils
that accom-
pany pove-
ty.

On the other side, poverty is accompanied many times with 1. murmuring against God; 2. repining at the better estate of others; 3. distrust in Gods providence; 4. using of unlawfull means; 5. abandoning of all religion, taking a desperate course of life, as though they were perswaded that they have served God for nought.

Agur therefore finding these infirmities in himself (which indeed naturally are in us all) desireth the Lord that he would *give unto him neither poverty nor riches*: lest, saith he, *I be full and deny thee; and say, Who is the Lord? or lest I be poore, and steal, and take the name of my God in vain*, Prov. 30. 8, 9.

Here therefore two sorts of men are condemned: 1. Those worldlings who covet after abundance of wealth, not knowing that they further and increase their condemnation. 2. Those superstitious Papists

Papists that vow voluntary poverty, whereby they become unthankfull to God and unprofitable to men.

But our Saviour teacheth us to follow the middle course, and commendeth to us a moderate desire of that which is necessary and convenient for us, both for our own sustenance and also relief of others.

Now the same measure is not necessary and convenient for all men in respect of themselves. For there is a necessity 1. of Nature, *quatenus homo*, as we are men; 2. of Person, *quatenus solus est, vel familiam habet*, as a man is alone, or hath a family; 3. of State, *quatenus est persona publica vel privata*, as he is a publick or private person. The necessity of nature, which is content with a little, is satisfied with food and raiment, 1. Tim. 6. 8. But the necessity of an householder or one that hath a charge, requireth not onely that which is necessary & convenient for himself but also for those that belong unto him: every one being bound to *provide* for them, 1. Tim. 5. 8. The necessity of state requireth that which is convenient for that condition and calling wherein God hath placed him. Every one therefore is taught to desire and by prayer to ask that portion of temporall blessings which is necessary and convenient in respect of the necessity not onely of nature but also of a mans person and place. And these things we are to desire, not onely for the supplying of our own need, but also that we may have to communicate to the necessity of others: Ephes. 4. 28. Prov. 5. 15, 16. Acts 20. 33. The necessities of others are either private or publick, and those

The same measure is not convenient for all men.

those either of the Church or commonwealth: *To whose necessities we are to desire that we may not be wanting.*

Give.

In what respect God is said to give.

God is said to be the giver of these things 1. because either he giveth them without our means, or else blesteth our means unto us for the obtaining of them. 2. because he granteth us the use & fruition of them. 3. because he blesteth the use of them unto us, giving them vertue and strength to nourish and cherish us. 4. And again, that is said to be given which is freely and gratiouſly bestowed.

Here therefore we are taught I. to ascribe those temporall blessings and good things which we have neither to fortune nor chance, nor to our own labour and industry, nor to our own merit and desert; but to the goodnesse of God freely bestowing them upon us. Now if we cannot deserve a piece of bread of God, but must acknowledge the goodnesse of God therein and our own unworthinesse, Gen. 32. 10. much lesse can we challenge eternall life as our own desert, but must with the Apostle Rom. 6. 23. acknowledge it to be the *free gift of God*. And as we are to acknowledge God the giver of these things, so II. we are when we want them to beg them of him, and when we have them to return thanks unto him for them: For which cause we are taught to receive the good creatures of God with prayer and thanksgiving. III. If we are to desire temporall blessings as the gifts of God, we are to be carefull to get them by good means. For then we are to esteem them as the gifts of God and pledges

pledges of his love and favour towards us when we obtain them by good means and have care to imploy them to Gods glory. But contrariwise, when we get them by wicked means, by deceit, oppression, usury, &c. they are to be esteemed rather the gifts of the devil and earnest-penies of destruction.

4. We are not to trust in the means be they never so good, but in the use of the means we are to crave the blessing of God, and to depend thereon, without which they are nothing worth. Psal. 127. 1, 2. *Except the Lord build the house &c.* True it is indeed, that we must use good means, (for otherwise we tempt God,) but we must not trust in the means, but depend upon the *blessing of God*, which, as Solomon saith, *makesh rich*, Prov. 10. 22. Let us therefore remember that exhortation of Moses, as belonging to us, Deut. 8. 17, 18. *Beware lest thou say in thine heart, My power hath gotten me this abundance, &c.* Hab. 1. 16. 3. We are here taught, not onely to ask these temporall things which we want but also that he would give unto us those things which we have: And that in two respects: 1. That he would give us the use and fruition of them: which we have need to pray for, not onely because men oftentimes are deprived of those things which they have before they have use thereof, as the Lord threatneth Mich. 6. 15. *Thou shalt sow, but not reap, thou shalt tread the olives, but shalt not anoint thee with the oyl, and make sweet wine, but not drink it:* So Hagg. 1. 6. *Ye have sown much, and bring in little:* But also because many men deprive themselves of that which they have, as the Preacher saith,

God giveth
onely the use
of all.

What is meant by Gods giving us daily bread.

saith Eccles 6, 1, 2. *There is an evil which I have seen, &c.* And elsewhere he affirmeth, that when men with comfort enjoy their goods, it is *the gift of God*, Eccles 5. 18.

God onely
blesseth us
in the use.

Secondly, that God would blesse the use of his gifts unto us, giving them vertue and strength to nourish and cherish us. For without the blessing of God neither will food nourish, nor apparel cherish, nor medicines cure, nor any thing else be effectuell for our good. Hagg. 1. 6. *Ye eat, but ye are not satisfied; ye drink, but ye are not filled; ye clothe you, but ye be not warm: and he that earneth wages, putteth it into a broken bag.* Mich. 6. 14. The vertue of food in nourishing, as some think, is called *the staff of bread*, which staff if God shall break, as he often threatneth in the Scriptures, we shall eat bread and not be nourished therewith, Ezek. 5. 16. Wherefore as those which are in want are to use this prayer, that God would grant unto them such temporall blessings as are convenient for them, and would blesse those good means which they use to that end; so they that have abundance, be it never so great, had need to use this prayer, that God would grant unto them the use of those things which they have, and blesse the use thereof unto them: For without his blessing the greatest provision of all things will not help us, and with his blessing the meanest means are sufficient: for *man liueth not by bread alone, but &c.* Deut. 8. 3. as appeareth by Daniel and his fellows, Dan. 1. 12. And experience telleth us that the children of the poore, which seldome have a good meals meat, many times are in better plight then the

the children of the rich, which are both daintily and plentifully fed.

What is meant by Give us.

1. That is, not onely me that pray, but also the rest of my brethren. Where 1. we are taught this duty of love (which seeketh not her own) not onely to seek our own good, but also the common good of our brethren. Covetousnesse and self-love say, *Give me this day my daily bread*, without care of others: but brotherly love and charity saith, *That good which I ask for my self, I also beg for others: Give us, &c.* 1. Cor. 13.

2. We are to pray not onely for private benefits, as food, apparel, health, peace, good name, &c. but also for publick blessings, as plenty, prosperity and peace, Psal. 144. 13, 14. and 122. 6, 7. Jer. 29. 7.

3. We are to esteem that what good thing soever God hath given to any one of us, that he hath given it unto *us*, that is, the body, whereof all be members: and therefore that we should not envy the prosperity of others, nor yet envy to communicate those good things which we have unto others, considering that what I have received I am to esteem it as given not to *me alone* but to *us*. Neither mayest thou think that thy prayer is upright, if having obtained that which thou hadst asked for *us*, thou shalt keep it to thy self. Thou beggest not onely in thine own name, but also in the behalf of others. Therefore when God heareth thy prayer, he giveth not onely to thee, but by thee he giveth to others; making thee not lord of that which he gi-

Z

veth,

What is meant by Give, this day.

vethe, but his steward and almoner, and therefore howsoever thy goods be thine *thine, in possession,* yet art thou to make them common *thine, in use,* by doing good to all, but especially to those of the household of faith. And as we are to pray that we may be able to help others, so being able we must remember to distribute and to do good: for with such sacrifices God is pleased.

What is meant by this day.

This day, either as Matthew or as Luke speaketh, is not unclear, that is, in Latin, for a day: h. e. quantum huic diei sufficit, so much as sufficeth for this day: or, as others expound, according to the day: that is, Give unto us that which is fit and convenient for us in this our present estate. For we need not the same things at all times, the time of adversity requiring other blessings then the times of prosperity. But the sense in Matthew and Luke is the same, Give us that bread which is convenient for us this day: or, Give us that which is convenient and necessary for this day.

Now whereas our Saviour doth teach us thus to pray, First, he putteth us in mind of our frailty and mortality, who have need day by day to be fed and sustained of the Lord. And secondly, he putteth us in mind of our duty, that as children we should come every day to our heavenly Father to crave those things that be needfull for us. And thirdly, he teacheth us not to be distrustfully carefull for the time to come, but every day to depend upon Gods fatherly providence, being assured that when he hath nourished us to day he will not be wanting to us to morrow. And herein, as in many things else, the

the Israelites were a type unto us, whom the Lord would have every day to gather manna for the day, Exod. 16. 16. And fourthly, he teacheth us to moderate our insatiable appetite, that we may learn to be content, if we have provision for the day. (Whereas we pray for others to whom God giveth by us, we are bound even to day without delay to supply their want, and not bid them come to morrow or another time, Prov. 3. 28.)

But here it may be demanded, if it be not lawfull *Quest.* to provide for the time to come.

As we are to be content if we have provision for the day, so if it please God to give more we are not to cast away his good gifts, but reserve them, nor suffer them to be lost, John 6. 12. but to preserve them, or else imploy them to good uses. Yea, if it please God to give means, men are bound to provide for the time to come, rather then by neglecting the means to tempt God, 1. Tim. 5. 8. 2. Cor. 12. 14. the fathers are to lay up for their children. And it is evident, that in summer we are to provide against winter (to which purpose the sluggard is put to school to the ant, Prov. 6. 6.) and in the time of plenty against the time of dearth: Example, Acts 11. 29. Gen. 41. 48. Lawfull therefore it is to provide for the time to come, so that these conditions may be observed. 1. That our desire and care in providing be not inordinate, in labouring for the meat which perisheth more, or as much as for that which endureth to everlasting life. After which sort they offend who to gain the world do loose their soul, as those do that stick not to sinne to obtain their.

Ans.

That it is lawfull to provide for the time to come.

Cautions.

Duties to be performed by them that ask daily bread.

their worldly desire. 2. That it be not immoderate or joyned with covetousnesse, which is an insatiable desire of having more, *margin*. 3. That it be not joyned either with distrust in Gods providence, or trust in our store, Luke 12.20. 4. That we set not our hearts thereupon, Psal. 62. 10. 5. That it be done neither with injury to our neighbour nor neglect of our poore brethren. 6. That we lay up our goods to good ends, that we may have not onely to supply our own wants and to provide for our family, but also to relieve the necessities of others.

Object. 1. But Christ forbiddeth to care for to morrow, Matth. 6. 34.

Answe. He forbiddeth *μεριμνα*, which is carking and distrustfull care.

Object. 2. Christ biddeth us not to lay up treasures on the earth, Matth. 6. 19. and forbiddeth us to labour for the meat which perisheth, John 6. 27.

Answe. I answer, Those speeches are to be understood *συγκριτικῶς*, in comparison of spirituall food and heavenly treasures, &c. And secondly, that we should not affect or esteem any worldly thing as our treasure, but rather the righteousness and merits of Christ in heaven, and those spirituall and heavenly graces whereby everlasting life is obtained: *For where the treasure is there the heart will be also.* And thus have we the meaning of the words.

The duties to be performed in prayer.

We ought to ask temporall blessings of God. 1. To ask temporall blessings of God. 2. To ask them aright.

For the first; Men are not to have this conceit, that temporall blessings are not to be asked of God,

as

as being unworthy for him to grant or unnecessary for us to receive. For the Lords providence stoopeth to the smallest things, to the lighting of a sparrow upon the ground, to the feeding of all brute beasts, Matth. 6. 26. Psal. 104. 27. and 145. 15. and 147. 9. Luke 12. 24. And he affirmeth that all both prosperity and adversity proceed from him, Hof. 2. 8. that in adversity we should pray unto him, and in prosperity praise him, and in both acknowledge his mercifull providence. And as for us, certain it is that neither any of us in particular, nor the whole Church in generall can continue our life in this world to the praise of God unlesse it please him to grant unto us a continuall supply of temporall blessings. Therefore seeing God is the giver of them, and we stand in need of them, it behoveth us by prayer to acknowledge him the giver of them, and to exercise our faith in asking them at his hands. And that we are so to do it further appeareth by these reasons: 1. Because Christ in this place commandeth us to ask them. 2. Because we have a promise that we shall receive them, 1. Tim. 4. 8. 3. The examples of the godly, Jacob, Gen. 28. 20. Solomon, 1. Kings 8. 33, 35, 37. Agur, Prov. 30. 8, &c. who have prayed for them.

Secondly, it is not sufficient to ask these things of God, but we must also be carefull to ask them aright, and according to the will of God: which that we may do, there are duties to be performed both peculiar to prayer for temporall things, and generall and common to all prayer.

The peculiar duties are these: 1. That in asking
Z 3 Peculiar duties.

temporall blessings we submit our selves to the will and good pleasure of God, saying with our Saviour, *Not my will, &c.* And therefore when we ask temporall things, our Saviour teacheth us to deny our own wills, and to desire that not our will but his will may be fulfilled. 2. That we ask them not absolutely, but so farre forth as they are blessings and good things, with this condition, that if they may stand with Gods glory and our own good: For God hath promised to give good things to them that ask them: But these are not simply good, but as they have reference to Gods glory and our spirituall and everlasting good. We must remember, that in temporall matters God heareth men either in mercy as a father, or in wrath as a judge: but we come unto him as a father, and desire him as a father to heare us, &c. 3. That we ask them to good ends; not to spend them on our lusts, but to imploy them to Gods glory in the supply of our own wants and theirs that belong unto us, and also in the relief of other mens necessities, either private or publick, Ephes. 4. 28. Therefore we are to ask, and to ask aright: and this is that which James saith, chap. 4. 2, 3. *Ye get nothing, because ye ask not: ye ask and receive not, because ye ask amisse, that ye may consume it on your lusts.*

Generall
duties.

The generall duties to be performed in prayer for temporall blessings are, that we ask them in fervency and in faith. That we may ask them in fervency, we must have 1. a true sense of our wants, & 2. a true desire that our wants may be supplied by the contrary gifts and graces. We will for brevities sake

like joyne them together. Every request presupposeth want, Jam. 1. 5. Whereas therefore Christ biddeth us ask, it proveth our nullity, *Job 1. 11.* and poverty in our selves, who neither have any thing but what it pleaseth God to give us, neither can we by our means procure any thing that is good, except it please God to blesse our means; neither can we use and enjoy that which we have, unlesse it please God to grant us the use thereof; neither will the use thereof avail us, except it please God to blesse the use of them, giving them vertue to nourish and to cherish us, and make them effectuell to our good.

Wants to be bewailed, no more than

In true sense therefore of this our want we are to pray that it may be supplied by the contrary gifts; namely, that God would be pleased to give unto us that portion of temporall benefits which he knoweth to be most fit and convenient for us; and to that end that he would blesse our means for the obtaining of that which we have not, and also grant unto us the use of that which we have, and lastly, that he would blesse the use thereof unto us, making them effectuell to our good.

2. Whereas Christ teacheth us every day to say, *Give us this day, &c.* it argueth our mortality and frailty, who cannot continue our lives, except it please God to make a daily supply of his temporall benefits whereby we may be sustained. In sense of which our frailty we are day by day to poure forth our souls before the Lord, saying, *Give us this day our daily bread,* that is, *that bread which we*

Duties to be performed by them that ask daily bread.
have need of every day, as the Syriack readeth,
 Luke 11.

3. As we are to acknowledge 1. our own nullity, who have nothing of our selves; and 2. our frailty and mortality, who cannot continue except we have a daily supply; so in the third place, whereas our Saviour doth teach us to ask these things not as our own desert but as the free gift of God, we must confesse our own unworthinesse, who cannot truly challenge unto our selves the least temporall benefit that may be as our own desert, but must, as our Saviour hath taught us, beg it of God as his undeserved gift: Therefore we are to come unto God not in our own worthinesse but in his manifold mercies, acknowledging with Jacob that we are lesse then the least of his mercies, that we are not worthy to breathe in the air, nor to dwell upon the earth, or to enjoy any of his blessings, which therefore we humbly beg of him that he would give them unto us for his mercies sake in Christ Jesus.

4. Whereas our Saviour teacheth us to ask our bread, which we have gotten by good means, to be given us of God, this argueth 1. our coveting of other mens goods, & 2. our diffidence and distrust in Gods providence, which maketh us ready in time of our need to use unlawfull and indirect means: In sense of which want we are to pray, that we may depend upon his providence, and cast our care upon him, expecting with all the creatures our daily food from him, and in all our need may be carefull to use good means, and with quietnesse to work that is good, that we may eat our bread given us of
 God:

God: For that is onely ours which we have by good means; and that onely is given of God which is well gotten.

5. Whereas we are taught to desire God to give us these things notwithstanding our means and the abundance of goods which we possesse, this argueth our confidence in the means for obtaining our desire, and our trusting in the goods once gotten: In respect whereof we are to pray, that both in the means and in the use of the things we may learn to depend upon Gods blessings, without which all means are uneffectuall and unprofitable, and therefore we must desire, notwithstanding all our means and abundance of goods, that God would give us our daily bread.

6. Whereas he biddeth us ask *bread*, teaching us to bridle our desires and to be content with a little, this sheweth our covetousnesse and discontentednesse many times with our present estate: In sense whereof we are to desire, that as we do ask our daily bread of God, so having that which we have asked we may not onely rest contented but give thanks to God that heard the voice of our prayer.

7. When he directeth us to ask *thy Agur thy Father, daily bread*, it bewrayeth our either superstitious and phantasticall contempt of Gods gifts, with them that affect voluntary pöverty, or else our worldly and immoderate desire of more then is sufficient; that in sense thereof we may with Agur pray, *Give me not pöverty nor riches but feed me with food convenient for me*.

8. Where he biddeth us say, *Give us*, this pointeth

Duties to be performed by them that ask daily bread.

pointeth at our self-love, whereby every man desireth good things for himself although many times it be with the losse of others: And in acknowledgement of this our evil inclination, we are to pray unto God, that he would *give unto us*, &c. that is, not onely to me that pray, but also to others; and not onely private blessings to private men, but also publick to the commonwealth, as peace, plenty, prosperity.

9. When we are taught to ask bread to be given to us, and others by us, *to day*, this sheweth 1. our immoderate desire in providing for the time to come, and 2. our delay in helping and relieving the necessities of our brethren: In respect whereof we are to pray, that the Lord would this day give unto us, and by us unto others as occasion shall be offered.

These wants we are taught to bewail, and in the sense of them we are taught fervently to ask in this petition those gifts and graces.

The second commendatory is Faith:
1. generall.

The second common duty is, That we ask these blessings in faith. And this faith is twofold: 1. generall, whereby we are to be perswaded that these blessings do not happen by chance, nor are purchased by mens industry and means, but that they are the gifts of God, and that he both can and will bestow these blessings upon his children as is most expedient for them, Heb. 11.6.

2. speciall.

2. But especially there is a speciall faith required, whereby we are in particular to be perswaded and assured, that the Lord will grant unto us our particular request, yea and in that form which we make

Duties to be performed by them that ask daily bread.

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make it, if we make it as we ought, *viz.* That God would grant outward and temporall blessings so far forth as they stand with Gods glory and our good. And this condition, *If it may stand with thy glory, O Lord, and our eternall good,* is in all petitions for temporall blessings either to be expressed or to be understood: and according to it doth the Lord heare our prayers, granting either that which we do desire or that which is better, &c.

Duties to be performed in our lives.

Duties to be performed in our lives if we would make this prayer uprightly and in truth, are

I. To have a true desire and care to get our goods by good and lawfull means, because we ask our bread, and that to be given us of God: and therefore that every man walk diligently in a lawfull calling, that he may eat the labour of his own hands, and *working with quiermesse that which is good may eat his own bread,* 1. Thess. 3. 10, 12. Ephes. 4. 28.

II. And to this end every one of us must endeavour to be indued with these vertues, which are the inward duties of the eighth commandment. The 1. is *ananyxia*, the not setting out hearts and affections upon the things of this life, so that neither inordinately nor immoderately we desire or seek more then is expedient and necessary for us. This our Saviour teacheth us when he directeth us to ask for bread, & that bread which is necessary for us: Whereas contrariwise if once we set our hearts upon riches, &c. thereupon will follow an immoderate desire of having more, that will not be satisfied with

Duties to be performed by them that ask daily bread.

with abundance; which if we be once attained withall we cannot make this prayer in truth. 2. *Avaritia, contentation*, which is a consequent of the former, Heb. 13. 5. *Ἀπορροβὴς ἢ ὀψινοῦ ἀποκρίσει τὴν ψαπνίαν*, *Let your conversation be without covetousnesse, and be contented with your present estate.* For we ask but that bread which is necessary and convenient for us. Therefore if we make this prayer in truth, we will be well contented if the Lord heare our prayer, and grant unto us no more but that which is necessary. And therefore we ought not to covet other mens goods or that which is unnecessary, knowing that our lot is befallen us by the most just and wise providence of God: who if he saw it expedient for thee, would grant unto thee greater abundance; but if not, thou must say with David, *Here I am; let him do with me as seemeth good in his eyes*, 2. Sam. 15. 25, 26. And withall consider, that if thou art such an one as fearest the Lord, thou wouldst not change thine estate with some of them that have the world at will. For, as Solomon saith, Prov. 15. 16. *Better is a little with the fear of the Lord, then great treasure and trouble therewith:* and, as his father before him, Psal. 37. 16. *A small thing which the righteous hath is better then the great riches of the ungodly.* 1. Tim. 6. 6. *Ἐπιπορευὸς οὐκ ἔστιν ἐν δυνάμει, ἀλλ' ἐν σωφροσύνῃ*, *Godliness with content is great gain.* 3. A moderate desire of that which is fit and convenient for us; and therefore not to affect voluntary poverty, which the Spirit of God, Prov. 30. 8. and in this place, doth teach us to pray against. 4. A moderate care to provide that which is convenient, that we may not be

be burdensome but rather helpfull unto others: And therefore we are to avoid two extremities: first, to have no care of that which we here desire, 1. Tim. 5. 8. secondly, with carking care to hoard up that for many years which we ask but for a day.

III. In the use either of those means which we use for the obtaining of our desire, or of the thing obtained, we are to crave the blessing of God, and thereupon to depend. Therefore the temporall blessings of God must be received with prayer and thanksgiving. And in this behalf not onely the poore and needy but also the rich and wealthy are to make this prayer, who cannot in truth make this prayer to God, if either they rely upon their own means or trust in their own store.

IV. We must cast our care upon the Lord, Psal. 37. 3. 5. and 55. 22. and in all our need flie unto him for supply.

V. As we are taught to pray not onely for our selves but also for others, so must we be desirous and carefull of other mens good, and be ready to communicate those good things which we have to the supply of others need, and that without delay.

Here therefore the hypocrisie of worldly and carnall men is discovered; 1. Who ask *bread*, as though a little would content them, and yet are not satisfied with abundance. 2. They ask *their bread*, and yet covet yea take and retain other mens goods; yea some, the goods of the Church, which they cannot call *theirs*. 3. They ask *their daily bread*, that is, as Agur speaketh, *neither poverty nor riches, but that which is convenient and necessary*; and yet
some

Hypocrisie
of world-
lings disco-
vered.

some (as pharisaicall Papists) desire poverty, and others (as all worldlings) desire abundance. 4. They desire that it may be given them of God; and yet either get it by unlawful means, or relying upon the means, or treading in their abundance, find no need of the blessing of God. 5. They ask for us, which they desire for themselves alone; which when they have got they keep to themselves. 6. They ask but for a day, and with distrust they hoard up for many years.

The fifth position.

Καὶ εἶπεν ἡμῖν πρὸς ὁμιλίαντες ἡμῶν, ὡς καὶ ἡμεῖς ἀφαιροῦμεν
τοὺς ἀουλέτας ἡμῶν.

And forgive us our trespasses, even as we forgive
them that trespass against us.

**Two main
benefits re-
quired in the
two last pe-
titions;
Justification
and Sanctifi-
cation.**

IN the former petition we were taught to ask temporal blessings for the maintenance of this present life. Now in this petition and in the last our Saviour teacheth us to ask spirituall blessings for the obtaining of a better life. Of spirituall blessings in this life there be two chief heads whereunto all the rest may be referred: viz. our justification, and sanctification. For in these two the covenant of grace and the benefits which in this life we receive by Christ do consist. Heb. 10. 16, 17. *This is the covenant that I will make with them after those days, saith the Lord: I will put my laws in their hearts, and in their minds I will write them: and their finnes and iniquities I will remember no more.* And the covenant that the Lord made with Abraham concerning the promised seed was this, *That he would give us, that*

we being delivered from the hands of our enemies; that is, Ephes. 1. 7. Col. 1. 14. Moving by Christ remission of our sinnes and justification, we should worship him with pure fear, in holinesse and righteousness before him all the days of our life, Luke 1. 73, 74, 75. And these are the benefits which should be preached in Christs name, repentance and forgiveness of sinnes, Luke 24. 47. Seeing therefore the summe of all the benefits which in this life we receive by our blessed Saviour consisteth in these two, we may be resolved that in these two the happiness of a Christian in this life doth consist. For whereas the Lord swaue to Abraham that in his seed all the nations of the earth should be blessed, Gen. 22. 18. Zachary being filled with the holy Ghost, expoundeth that blessednesse to consist in these two, Luke 1. 73. And indeed whereas there are two degrees of our happiness, the one begun in this life, the other complete in the life to come, that is to be esteemed our happiness in this life whereby the perfect happiness of the life to come is obtained. Now whom God hath chosen and called to salvation them he justifieth, and whom he justifieth, Rom. 8. 30. And this appeareth to be true also in the particulars, Psal. 32. 1. Revel. 20. 6. Seeing therefore the benefits which we have by Christ in this life, and consequently our happiness, consisteth in those spirituall graces which our Saviour here teacheth us to crave of God, it followeth necessarily, that both in our affections we should desire and in our judgments esteeme these spirituall graces farre above all earthly and temporall things, esteeming all other things as drosse and dung, yea as losse.

lesse in comparison thereof, Phil. 3. 8, 9, 10: For what will all temporall benefits avail us, if God do not forgive our sinnes, and stablish us by his free Spirit? Surely no more then the good pasture profiteth the beast that is fatted for the slaughter. And therefore as these blessings are absolutely necessary to our salvation, and of farre greater value then all temporall benefits, so are they absolutely to be craved of God, and with greater fervencie and affection.

The order.

But let us consider the order and the coupling of this petition with that which went before and also that which followeth. Our Saviour teacheth us in the former place to crave temporall benefits as the lesse, that our faith having been exercised in the lesse might be confirmed in the greater, that is, that we having learned to depend upon Gods providence for our maintenance in this life, might the more firmly relie upon him for our justification and salvation; for if we have not learned to trust in him for the lesse, it is not likely that we should believe in him for the greater. The order in respect of that which followeth standeth thus; We are taught to desire freedome from the guilt of our sinnes before deliverance from the corruption, because our reconciliation with God in Christ and justification by faith in order of nature goeth before our sanctification: howsoever in time the beginning of our sanctification concurrereth with justification.

We must be justified before we can be sanctified.

From whence ariseth both an instruction for carnall men, and a consolation for the godly. For if justification goeth before sanctification, then it is certain

certain that we cannot be sanctified unlesse first we be justified and reconciled unto God in Christ. And this order the holy Ghost teacheth us Luke 1. 74. *That being redeemed &c.* For untill our reconciliati- on, as we our selves are enemies, so all our actions are hatefull unto God. And therefore men had not need to please themselves in their naturall estate, and by their security suffer as much as in them lieth the bloud of Christ to fall upon the ground, but rather to be most forward, carefull, and desirous to be reconciled unto God in Christ, and that his merits and righteousness may be imputed unto them, considering that whatsoever they do before they be reconciled unto God and justified is no better but sin, whereby they heare up wrath against the day of wrath, &c. The consolation which ariseth from hence is most singular: For if men cannot die unto sinne unlesse first they be justified, then those that labour to forsake their sinnes, and truly purpose amendment of life, and endeavour to please God in dying to sinne and living to righteousness, may be assured that they are justified by faith and reconciled to God in Jesus Christ, &c.

And so much of the order. Let us now consider of the coupling of this petition both with that which went before and also that which followeth: with the former, *Give us this day our daily bread: And forgive &c.* Which teacheth us that we should not so wholly be addicted to the commodities of this life, but that we should withall and most principally labour for spirituall graces pertaining to a better life. *There be many,* saith the Psalmist, *which say,* Psal. 46.

A a

Who

The connexion with the former petition.

Who will shew us any good? that is, any worldly profit, &c. but as touching the forgivenesse of their finnes, and their reconciliation with God in Christ, as touching the application of Christs death and resurrection, not onely to their justification but also their sanctification; of these things they have no care nor desire, &c. But howsoever the world saith, *Who will shew us any good?* yet we must say, *But, Lord, lift thou up the light of thy countenance upon us*: Shew thou thy self favourable and mercifull in forgiving our finnes; for that will bring peace of conscience, and joy in the holy Ghost, far exceeding all worldly comforts. We must therefore not onely labour *for the meat which perisheth*; but much more *for the meat which endureth to everlasting life*, John 6. 27. For *what would it profit us if we could gain the whole world*, if our finnes being not forgiven us, we should be amerced with the *losse of our souls*? Mark 8. 36.

The connexion with the latter petition.

With the latter; *Forgive us our finnes, &c. And lead us not into temptation, &c.* Which teacheth us that we are to desire as to be freed from the guilt of our finnes so also from the corruptions, because they are things that are inseparably coupled together; forgiving of finnes in God, and forsaking of finnes in us. Therefore those which sever these things (as most do) deceive themselves, Luke 1. 73, 74. 2. Cor. 5. 17. Gal. 5. 24. Our Saviour as he is our redemption and justification, so also he is our sanctification: and therefore that which he did for us in his flesh, he worketh in us by his spirit, *viz.* a dying unto sin and a rising again unto newnesse of life. In those for whose finnes he died and rose again for their justification,

cation, the spirit of Christ is effectually to apply the merits of his death to the mortifying of their finnes, and the vertue of his resurrection to their vivification, which is called the *first resurrection*. And therefore unlesse thou diest to thy finnes and risest again unto newnesse of life, thou canst have no sound assurance that Christ died for thy finnes, and rose again for thy justification. And therefore as we desire the pardon of our finnes, so must we labour to renounce them, that we may not onely be freed from the guilt but also delivered from the corruptions themselves. True repentance as it mourneth for finnes committed, and craveth the pardon of them, so is it carefull for the time to come not to commit that which ought to be mourned for.

Having thus spoken of the order and coherence Parts. of this petition, we are now to speak of the words themselves. In which two things are contained: first, a deprecation or request for the pardoning of our finnes, and secondly, a reason for the confirmation of our faith in obtaining the same. In the request it self we are first to speak of the meaning of the words, and then to gather from thence such uses as they afford.

ὁφειλόμενα, debts, according to the propertie of the Syrian language, in which our Saviour spake, signifieth finnes. For the Syrians call him that sinneth, *חַיִּיב*, that is, *debtour*; and sinne, *חַיִּיבָה*, *debt*, as appeareth by the Chaldean paraphrase on Gen 50. 17. Psal. 1. 1. *Beza in Matth.* 23. 16. But this may be also evidently proved by conference of other places in the new Testament, as Matth. 23. 16, 18. The

That our
finnes are
debts.

Pharisees conceit was, that if a man did swear by the temple or the altar, that it was nothing; but if he did swear by the gold of the temple, or the gift upon the altar, that then he was a debtour, *Mat. 23*. So in Luke 13. those whom Christ in the second verse calleth *sinners*, *Mat. 23*, in the fourth verse he calleth *debtours*. So in this chapter our Saviour setting down a proof of the reason of this petition, for *Mat. 6* saith *Mat. 6*, v. 14, 15. But most plainly in Luke 11. 4. where the words of this petition are thus set down, *Mat. 6* *And forgive us our sins, for we also forgive, and loose every one that is in debt to us, that is, which hath offended us.*

The reason
why sinnes
are called
debts.

Now the reason why sinnes are called *debts* is, because for our sinnes we owe punishment: For as a man having entred into bonds to perform such and such covenants, or else to incur the forfeiture and penalty contained in the obligation, is subject to the forfeiture if he perform not the covenants; so we being bound by most strait obligations to perform obedience to all the commandments of God, or else to incur the penalty comprised in the law, which is the obligation or handwriting that is against us, *Col. 2*. 14. are subject to the penalty, that is, the fearfull curse of God both in this life and in the world to come if we perform not the covenants. For as in the law there are two things, 1. *praeceptum*, commanding or forbidding, and 2. *sanctio*, threatening punishment against the transgression of the precept: so in every sinne there are two things answerable; *scilicet*, the fault transgressing the law,

law, and the ~~rears~~ binding over the transgressor to the punishment. In respect of which punishment every offendour of the law is a debtour, untill either the debt be remitted him, or else he hath borne the punishment, which is without end. Whereas therefore we pray that the Lord would *forgive us our debts*, we do not onely desire that the Lord would forget the fault, but also that he would remit the punishment unto which the guilt of our fault doth bind us over. And therefore foolish is the opinion of the Papists, who hold that the Lord many times forgiveth the fault and reteineth the punishment. For sinne is called a *debt* in respect of the punishment which we ow for it: and therefore this debt is not remitted if the punishment be reteined. Again, the mercy of the Lord pardoneth no sinne for which his justice is not satisfied. Neither must we so desire the Lord to be mercifull as that we would have him forget his justice. Every sinne therefore as it deserveth death, so is it punished with death, or else the justice of God is not satisfied. It is punished, I say, by death either in the party himself to whom it is not forgiven, or in Christ in the behalf of the party to whom it is forgiven. For every sinne therefore that is forgiven Christ hath satisfied the justice of God in bearing the punishment: therefore God doth not punish them whose sinnes he forgiveth in Christ: neither can it stand with his justice to punish the same sinne twice, once in Christ, and again in the faithfull for whom Christ hath suffered. So that we cannot say that the Lord punisheth them whose sinnes he for-

The Papists
confuted,
who hold
that God
forgiving
the fault re-
taineth the
punishment.

The fifth point is expounded

giveth; except we will affirm either that the Lord is unjust, or that the merits of Christ were insufficient and imperfect both which are blasphemous. Therefore as *there is no condemnation*, so there is no punishment, *to those that are in Christ Jesus*. Chastised they may be after their finnes are forgiven for the example of others, and their own amendment, as David was; 2. Sam. 12. but punished they never are. The affliction which the children of God do bear is not a punishment to satisfy for their sinne, but either a trial, or a chastisement, either to cure or prevent sinne in them. *When we are judged we are chastised*, &c. 1. Cor. 11. 32.

Their practice foolish who deferre their repentance.

And as the opinion of the Papists is foolish, so the practice of those men is foolish who when they are indebted unto their neighbour, or have incurred a forfeiture, are never in quiet untill they have got that debt discharged or remitted, and yet the same men being in infinite debt to the Lord, which although they had the whole world they are not able to discharge, notwithstanding take no thought for this debt, nor earnestly sue for pardon, but securely go on in their finnes as though by continuall increasing of their debt they should the more easily discharge it: much like to him that having got a burden of wood, and finding it too heauid, should cut down more to adde unto the weight, as it is in the ridiculous proverb of the Grecians, *On the more the more*. *How many debts are of sundry sorts*. Some are originall finnes, some small, some inward, others outward;

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outward, some of omission, others of commission; some of ignorance, others of knowledge; some of infirmity, others of presumption. Some against God, some against our neighbours, and some against our selves. In respect of all and every whereof we are every of us debtours unto God, and therefore had need to pray that he would forgive us all and every of our debts, Psal. 51. 9. which how many and great they are, we may easily know, if we will diligently look into our obligation, and examine our lives by the law of God, &c.

Prayer, Our.

In this word confession of sinne is included, For it is in effect thus much; O Lord, we have sinned against thee: have mercy therefore on us, O Lord, according to thy goodnesse, and according to the multitude of thy mercies do away our offenses: Wash us from our iniquities, and cleanse us from our sinnes. For we acknowledge our transgressions, and our sinnes are alwayes before us, Psal. 51. 2, 3. Therefore with asking of pardon confession of sinne is conjoynd. And this form of prayer is prescribed to be used of the perfectest men in this world, as of the Apostles, because there is no man that doth good upon the earth, and sinneth not, Eccles. 7. 20. If we say, saith the holy Apostle John, that we have no sinne, we deceive our selves, and there is no truth in us. If we confesse our sinnes, he is faithfull and just to forgive us our sinnes, and to purge us from all iniquity. If we say that we have not sinne, we make him a liar, and his truth is not in us, 1. John 1. 8, 9, 10. Here therefore both the

What is meant by our trespasses

What is meant by forgiving our trespasses.

Catharists, which dream of perfection in this life, and also the Pelagians and Papists, which hold that a man may fully and perfectly keep the law of God in this life, are confuted: For such cannot make this petition except they will mock God, as all those do that have a conceit of their own perfection. (Which conceit is in not onely the Catharists and Papists, but also in the greatest part of ignorant and secure men, who affirm that they love God with all their heart, and their neighbour as themselves, they never did any man hurt, they never doubted of their salvation.) For howsoever the Scripture speaketh of *perfect men*, and such as *walked in all the commandments of God*, yet certain it is that thereby is meant the uprightness of their will and endeavour, not the perfection of their obedience; which uprightness notwithstanding the Scripture calleth *perfection*, the Lord accepting the will for the deed: so that upright men may indeed be said to be *perfect*, but *in affectu potius quam effectu*, in their affections rather then their actions.

What is
meant by
this word
forgive.

Forgive.
The Lord in forgiving sinnes, as he is mercifull so is he just, 1. John 1. 9. Neither doth he forgive any sinne for which his justice is not satisfied by the obedience and sufferings of Christ, Rom 3. 26. He is therefore said to forgive our sinnes when as he imputeth them not unto us, but accepting of the obedience and sufferings of Christ as a full ransom and satisfaction for them, washing away our sinnes in his blood, covering them with his righteousness, imputing our sinnes to Christ and his obedi-

ence

What it meaneth forgiving our trespasses.

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ence to us; so that we, howsoever sinfull in our selves, appear righteous before him in Christ. When as therefore we do pray for the forgiveness of our finnes, we do not so desire him to be mercifull as that we would have him forget his justice; but we come unto him in the name and mediation of Christ, in whom he is well pleased, beseeching him to accept of his obedience & sufferings as a full satisfaction for our finnes. For remission of finnes, as it is a free work of mercy in respect of us; who neither can deserve pardon nor satisfie his justice; so in respect of Christ, who hath satisfied for us, it is a work of justice.

Now whereas our Saviour Christ doth teach every one of us every day to ask forgiveness with assurance to be heard, we are put in mind both of our misery and Gods mercy. Our misery, who day by day commit sinne, and therefore have need every day to crave remission of our finnes. Gods mercy and long suffering, who though he be offended every day, yet he is ready to forgive their finnes who come unto him by hearty and earnest prayer, confessing their finnes and craving pardon of them. But this mercy and long suffering of God must not encourage us to presume, but invite us unto repentance, Rom. 2. 4. and 6. 10. Eccles. 5. 4. 5. 6. Psal. 130. 4. *There is mercy with thee, that thou mayest be feared.* Joel. 2. 13. and encourage us to call upon him. This long suffering of God is to be imitated of us: For if he be content to forgive us that sinne against him every day, then ought we freely to forgive them that offend us, &c. though it be to seventy times seven times.

Again,

By this petition we are put in mind of our misery and Gods mercy.

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the Again, if every one of us, be he never so righteous, is bound to make this prayer, that God would freely remit our finnes, then it followeth that none of us can discharge the debt, or by any thing which we are able to perform satisfie for our finnes; but either they must be freely remitted for Christs sake, or else we must suffer the punishment due for them. Divine remission and humane satisfaction cannot stand together. We must crave remission therefor; we cannot satisfie. Remission of finnes and justification are free, Rom. 3. 24. Ephes. 1. 7. Mai. 43. 23; but in satisfaction there is recompence. Therefore those that trust to their own merits and use this prayer, they mock God and condemn themselves. They mock God, because they desire him to forgive their finnes, which they do not desire should be forgiven them; but trust to satisfie for them. They condemn themselves, because they confesse themselves to be debtours unto God unless he remit their debt, and yet stand not to his remission, but to their own satisfaction, by which they appeal to his justice rather than implore his mercy.

No man can
satisfie Gods
justice for
his finnes;
proved.
Reason 1.

And that no man can satisfie by any works of obedience the justice of God for his finnes, it may further appear by these reasons. 1. Because our best obedience is imperfect, and our righteousness like unto a polluted clout; and therefore if God should enter into judgement with us, he might justly condemn us for our best actions as being not performed in that manner and measure which his law requireth; and therefore every one had need to pray as

some novel Psalm

What it meant by forgiving of our trespasses.

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*Psalm 143. 2. Enter not into judgement; &c. Secondly, because whatsoever obedience we can perform it is a debt and duty; Liked 70. 10. When we have done all that is commanded, we must say that we are unprofitable servants; we have done this which was our duty to do; Luke 17. 10. Rom. 8. 12 and 13. 8. Gal. 3. 12. Nowe certain it is that we cannot satisfie debt with debt, but notwithstanding our latter obedience, we shall be debtours in respect of the former debt unsatisfied. Seeing therefore we are not able to satisfie for the least of our sinnes, our Saviour hath taught us to say, not with that servant, *Matthew 8. 26. My lord, Master, I will satisfie; but, Lord, create in me a new heart, and blot out all our iniquities.* Furthermore, we are taught to pray that the Lord would remit our debts, that is, not only forgive the fault but also remove the punishment, in respect whereof sinnes are called debts. And therefore it cannot be truly said that God forgiveth the fault and retaineth the punishment for which we our selves must satisfie either in this life or in purgatory. For if God should receive of us satisfaction for those sinnes which he pardoneth in Christ, it would follow necessarily that either the sufferings of Christ were insufficient, or else that the Lord is unjust. Moreover it is absurd that sinne being remitted the punishment should be retained. For if in the cause of punishment, and the cause being taken away, the effect also is removed. And again, when a sinne is infinitely increased in respect of that infinite Majesty and justice of God which is violated, sure it is that we cannot satisfie for it better by our than by Gods punishment, which*

What is meant by forgiving of our trespasses.

which will never be. Whereas therefore our Saviour Christ teacheth us thus to pray, he sheweth that we cannot be discharged from these our debts by our own satisfaction or merits, or any other means; but onely by the free remission of them and imputation of Christs righteousness. And this is to be understood not onely of our great and grievous finnes, but also of our lesse offenses, which the Papists call *venial*, and erroneously hold not to be mortall; neither need the death and merits of Christ for their expiation, but may by the holy-water-sprinkle, or by episcopall benediction, or by knocking of the breast be taken away. As therefore every sinne, great or small, deserveth death, and is also punished with death, either in Christ or in the sinner himself, and as *the blood of Christ doth purge us from all iniquities*; 1. John 1.7. so that by him we have remission of all our finnes: so are we to pray that the Lord would for the precious merits and righteousness of our Saviour Christ remit all our finnes both more and lesse, from which we could by no other means be delivered but by the merits of Christ.

Object.

But here it may be objected; Our finnes were forgiven in baptism; Acts 2.38. therefore we need not now the forgiveness of them.

Ans. 1.

Some answer, That because we sinne after baptism, therefore we ought after baptism to pray that the Lord would forgive our finnes. But this answer is not sufficient, considering that in baptism is sealed the remission of finnes, not onely past, but also for the time to come during the whole course of our life: For otherwise baptism had need to be reiterated,

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iterated. I answer therefore, That we feeling the burden of our finnes, pray that the forgiveness of finnes, which was represented and sealed unto us in baptisme, may indeed be granted unto us, and that we may feel in our selves the fruit and effect of our baptisme. For we must not think that the Sacraments absolutely conferre grace to every receiver, but onely upon those conditions which are contained in the promises of the Gospel, whereof baptisme is a seal. Now the Gospel promiseth remission of finnes and salvation onely to them that believe; and therefore the Sacrament sealeth and assureth remission onely to them that believe. For we ask forgiveness onely for the righteousness of Christ: but the righteousness of Christ is there imputed to righteousness where it is apprehended by faith: In which sense we are said to be justified by faith alone, and by faith to have remission of finnes. And therefore in this petition we desire that the Lord would work in us true faith, that being united unto Christ and made partakers of his merits, we may have not onely forgiveness of finnes, but also assurance thereof by the anointment of the holy Ghost, *the Spirit of adoption crying in our hearts, Abba, Father, &c.* And because none attain to that measure of assurance but that it is mingled with some doubting, therefore all had need to pray that the Lord would increase their faith, and more and more assure them of the pardon of their finnes.

This teacheth us to pray not onely for the remission of our own finnes, but also of our brethren; it being a du-

Duties which ought to be performed in prayer.

a duty of charity to desire and to further the salvation of our brethren. And this duty as it belongeth to all so especially to those that are governours of others, either in the Church or Commonwealth. Examples: of Moses, who oft stood in the gap, Psal. 106. 23. Exod. 32. 21, 32. Num. 14. 19. Samuel, 1. Sam. 12. 23. Neither are we to pray for our friends and well-willers alone, but also for them that hate and persecute us, according to the precept and practice of our Saviour, Matth. 5. 44. Luke 23. 34. and the holy martyr Stephen, Acts 7. 60. And as we are to pray the Lord to forgive them, so must we as willingly forgive them as we desire to be forgiven of the Lord: neither can we in truth of heart desire God to forgive them, if we do not.

Duties in prayer.

Duties are
1. more peculiar.

The duties which here we are taught to perform in prayer are either more peculiar to this kind of deprecation, or common. The former is Confession, which must concur with Deprecation of pardon, and goeth before pardon; as appeareth Psal. 32. 3, 5. Prov. 28. 13. 1. John 1. 9. Num. 5. 7. Examples; 2. Sam. 12. 13. Luke 15. 21.

Now this confession is to be made of unknown finnes generally; as Psal. 19. 12. of known finnes particularly; Isai. 59. 12, 13. And to this end it will be profitable to examine our hearts and our lives by the law of God, taking a view of the duties therein commanded and vices forbidden, that we may particularly see and acknowledge what duties we have omitted and what vices we have committed.

2. more common.

The common duties; That we pray in fervency, faith,

faith, and perseverance. That we may pray in fervency, we must have both a true sense of our wants, and earnest desire to have the same supplied.

The wants which we are to bewail are, 1. our manifold sinnes and transgressions, for which we are to be grieved that we have by them displeased and dishonoured God. And to increase this godly sorrow in us, we are First, to consider and meditate of Gods manifold benefits undeservedly bestowed upon us, and our unthankfull behaviour towards him, &c. Meditations to increase our sorrow for sinne.

Secondly, we are to desire the Lord that he would poure upon us the Spirit of deprecation, that we may with bitternesse bewail our sinnes, whereby we have so violated the justice of God that nothing could be found sufficient to appease or to satisfie the same but the death of Christ, whom we by our sins have pierced, Zech. 12. 10. Thirdly, we are to consider the misery whereunto our sinnes make us subject both in this life and in the world to come. In all which respects we must esteem our sinnes as a most heavy burden, and being weary thereof we are by prayer to come unto the Lord that we may be eased thereof, Matth. 11. 28. Neither are we to bewail our sinnes alone, but as we are to pray for the pardon of other mens sinnes, so are we also to mourn for the iniquities of the place and time wherein we live, Ezek. 9. 8. Psal. 119. 136, 158. 2. We are to bewail the hardnesse of our hearts, that we cannot so bewail our sinnes as we ought. 3. Our want of faith and assurance of the remission of our sinnes.

The graces which we desire, are 1. Remission of sinnes and justification, viz. that God would cancel the The graces which we desire.

the bill of debt, Col. 2. 14. that he would take away our finnes and cast them into the bottom of the sea, Mich. 7. 18, 19. that he would impute the merits and obedience of Christ unto us. And secondly, because we receive remission of finnes and are justified by faith, by which we apprehend the righteousness of Christ to our justification, and without which the merits of Christ are not communicated unto us, therefore we desire not onely that he would forgive us our finnes, but also that he would work in us a true faith, whereby we may have assurance of the pardon of our finnes and peace of conscience. 3. Because our faith is weak therefore we are to pray for the increase thereof, Luke 17. 5. and also that God would blesse unto us the means of the begetting and increasing of our faith. 4. Because reconciliation and adoption are unseparable companions of justification, we therefore must also pray that he would receive us unto his love and favour, and give us his spirit of adoption, that howsoever we be by nature the children of wrath, yet being reconciled unto him in Christ, we may have the testimony of his Spirit testifying to our spirits that we are the children of God. 5. We pray not onely for righteousness and assurance of justification, and peace of conscience arising from thence, Rom. 5. 1. but also for the joy of the holy Ghost proceeding from them both, Rom. 14. 17. Now that we may with fervencie beg these graces of God, we must besides the sight and sense of our finnes, and the misery which they bring upon us, consider the necessity of these graces; First, of remission of finnes, because
sinne

The necessity
1. of the
remission of
our finnes.

sinne maketh a separation between God and us. *Isai. 59.*
 1. and maketh us subject both to the curse of God
 in this life and after, and therefore above all things
 in the world we are to desire freedom from our
 finnes, without which our estate is most miserable,
 &c. and without which we cannot be saved. Con-
 trariwise, in remission of sinne consisteth happinesse,
Psal. 32. 1, 2. Secondly, of faith, without which the ^{a. of faith}
 benefits of Christ are not effectual to our justifi-
 cation, sanctification, or salvation. By it we are made
 partakers of all the benefits of Christ to our justifi-
 cation and salvation. In which respect the same be-
 nefits in the Scriptures which proceed from Christ
 are also ascribed unto faith. Upon which follow re-
 conciliation, peace with God, and joy in the holy
 Ghost, and the beginning of eternall life it self in
 this life.

As we must pray for the forgivenesse of our sins
 in fervencie, so also in faith: that as we unfeignedly
 desire pardon of finnes & reconciliation with God;
 so we are truly to believe that the Lord will heare
 our prayer, that he will receive us unto mercy, and
 at the length grant unto us the certificate of his Spi-
 rit the Spirit of adoption. For that which he hath
 commanded us to ask he hath promised to give: He
 commandeth us to ask remission of finnes, justifi-
 cation, the Spirit of adoption, &c. therefore conse-
 quently we are stedfastly to believe that we shall
 obtain them. The forgivenesse of finnes is a chief
 part of the covenant of grace, *Heb. 10. 17.* The Spi-
 rit of adoption is expressly promised to those that
 ask him, *Luke 11. 13.*

Desire respecting the forgiveness of our sins.

Therefore it remains that we pray with perseverance, never ceasing day by day to call upon God for the forgiveness of our sinnes, and certificate of the holy Spirit assuring us thereof, untill the Lord say unto our souls, *I am your salvation, and shed abroad his love in our hearts.* Neither are we thich to cease from this prayer: but as we sinne daily, so are we daily to crave forgiveness, and as our faith is weak and mixt with doubting, so daily to desire the increase thereof, &c.

Desire to performe his will.

If we would make this prayer with upright hearts, or would either hope to obtaine this request or assurance that our prayer is heard, 1. We must be adorned with humility, 1. Pet. 5. 5. whereby we must acknowledge our selves so deeply indebted unto the Lord by reason of our manifold sinnes, that he may most justly glorifie his name in our endlesse confusion; and that in respect thereof we are not worthy to look up unto heaven, or to breathe in the aire; or to live upon the earth: and that therefore it is the great mercy of the Lord that we are not consumed. For if we have humble and contrite hearts, the Lord will be ready to heare our prayer and to pardon our sinnes. *The Lord resisteth the proud, but he giveth grace to the humble;* Jam. 4. 6. 1. Pet. 5. 5. *The sacrifice of God are a contrite spirit; a contrite and meeke heart.* Psal. 51. 17. Psal. 34. 18. Example, in the humbled Publicane, Luke 18. 14. For Christ came not to call the righteous but sinners to repentance, Matthe. 9. 13. Luke 4. 18. Matthe. 11. 28. Whom doth he call with promise to ease them of the burden of sinne, but those

2. We must be adorned with humility.

those that *travail* under the burden of sinne; and are *weary* thereof. If therefore God hath given thee a humble heart, thou mayest be encouraged to come unto him for grace and pardon of sinnes. For as it was said of the bligd man, so it may be said of every one that is poore in spirit, *Be of good comfort, he calleth thee.* But as humility maketh us fit to receive Gods grace in the pardoning of our sinnes, so is it also a good signe that our sinnes are pardoned. For they onely are happy whose sinns are forgiven: but those that are *poore in spirit* are happy, Matth. 5. 3. therefore their sinnes are forgiven. Whereas contrariwise, if we be proud and have a Pharisicaall conceit of our selves, it is a fearfull signe that we remain in our sinnes, John 9. 41. Luke 18. 14.

In If we would have forgiveness of our finnes we must believe in Christ. For by faith alone we have justification and remission of finnes; Acts 18. because faith alone apprehendeth the merits and righteousness of Christ whereby we are justified. Now this and the former must go together. We must be cast down in our selves, acknowledging our selves that we are no better in our selves then the firebrands of hell: and yet withall we must relye on Christ and his merits, being perswaded that notwithstanding our manifold finnes; yet the Lord will receive us into his love and favour; imputing unto us the righteousness of his Son; and covering us therewith as with a garment. If thus we believe in Christ we need not doubt of the pardon of our finnes; because Christ having satisfied the justice of his Father for all the finnes of them which believe in him,

2. We must believe in Christ.

the remission therefore of sinnes to them that believe is a work not onely of mercy but also of justice.

3. We must
repent of
our sinnes.

3. If we would truly make this prayer (*viz.* in hatred of sinne) & have any assurance to our own souls that our sinnes are forgiven, we must repent of those sinnes which we desire to be remitted; and forsake those sinnes which we would have the Lord forgive, Ezek. 18. 21, 22. *At what time soever, &c.* Prov. 28. 13. *He that confesseth his sinnes, and forsaketh them, &c.* And therefore, as Isaiah exhorteth chap. 55. 7. *let the wicked forsake his way, &c.* If therefore we would effectually crave the pardon of our sins, we must have a true purpose of heart and resolution to forsake them. And if we would have assurance that according to our prayer our sinnes be forgiven, we must have a true endeavour to leave them, and to perform the contrary duties. If therefore we have neither purpose in our hearts nor endeavour in our lives to forsake our sinnes, we may not look that the Lord will pardon them. *If in my heart I regard wickedness, &c.* Psal. 66. 18. *For the Lord heareth not sinners,* that is, who do not repent of their sinnes nor have a true purpose to leave them, John 9. 31. Prov. 28. 13.

4. We must
fear by sinne
to offend
God.

4. If we make this prayer in faith, and truly believe in God for the forgivenesse of our sinnes, this perswasion will have this effect in us, to make us fear to sinne and by sinne to displease and dishonour God. *There is mercy with thee, that thou mayest be feared,* Psal. 130. 4. *The bounty of the Lord must draw us to repentance,* Rom. 2. 4. Nay further, those that believe their sinnes are forgiven them,

and

and are perswaded of Gods love and favour *shed abroad in their hearts by the holy Ghost*, they cannot choose but love him much who hath forgiven them much, Luke 7. 47. and shew forth their love in keeping his commandments.

5. If in prayer we unfeignedly desire faith and assurance of the forgiveness of our finnes, then we will be most carefull in our lives to use and to use aright the means of begetting and increasing this faith; as the hearing of the word, receiving of the Sacraments, &c.

5. We must use means to increase our faith.

6. If we truly desire reconciliation with God in Christ, then will we seek in all things to please him. For if we please our selves in displeasing him (as the very nature of sinne is to displease God) how can we perswade our selves that we are reconciled unto God or desire so to be?

6. We must labour to please God.

7. If we would have any assurance that our finnes are forgiven, we must be ready to forgive our neighbours the offenses which they commit against us. For if ye, saith Christ Matth. 6. 14. *forgive men their trespasses, your heavenly Father will also forgive you: but if ye do not, &c.* But of this more in the reason.

7. We must forgive our neighbours.

Here therefore is discovered the hypocrisie of those men, 1. who crave pardon of sinne in a Phariscaill conceit of their own perfection & freedome from sinne; 2. who have no true hatred of sinne nor purpose to leave it; 3. who please themselves in displeasing God, and yet would seem to desire reconciliation with God; 4. who desire faith, and yet neglect and contemne the means; 5. who with the

Hypocrisie discovered.

ungracious servant looking to have pardon of ten thousand talents of his master would not remit a small debt to his fellow-servant, Matth. 18. 28. whom he ought to have loved for his Masters sake, &c.

The reason
confirming
our faith in
the assurance
of remission.

These words are a solemn profession unto God of our brotherly love, serving both to confirm our faith in obtaining pardon, and also to testify our love to God (who hath forgiven us much) in the love of our brethren for his sake. For whereas divers men making this prayer for pardon of sinne either do not believe at all the pardon of their sinne, or else deceive themselves with an opinion of faith, not loving him of whom they look for pardon, nor their brethren for his sake, but with the ungracious servant Matth. 18. 28. exact small debts of their brethren, and revenge offenses committed against them, as though they could love God and yet hate their brother: therefore our Saviour teacheth us to adde to the petition this protestation, that if we be able to make it in truth, we may be assured of the forgiveness of our sinnes, and not be deceived (as many are) in our assurance. First therefore because we are so full of infidelity and diffidence that we are hardly brought to believe in particular the forgiveness of our own sinnes, and consequently to make this prayer in faith, our Saviour teacheth us to use this notable argument (not so much to move God as to confirm our selves) drawn from the lesse to the greater, *As we also forgive, &c.* or, as it is more plainly set down in Luke, *For even we also forgive* &c.

Sec. And the reason standeth thus; If we (who have not so much pity, in regard of thine abundant mercy, as is a drop of water in comparison of the Ocean sea; if we, I say, be ready to forgive the offences and injuries done against us, then no doubt thou wilt forgive our offences, which we from the bottom of our hearts confesse unto thee with deprecation of pardon: But even we, Lord, whose mercy is as nothing in comparison of thine, are ready to forgive offences committed against us: and therefore as we earnestly crave pardon, so we do unfeignably believe that thou wilt forgive us our finnes.

The connexion of the proposition is necessarie. For, as we say, *Quod in minori valet valet etiam in maiori*, That which is of force in the lesser is of force also in the greater: If a drop of pity in us doth wash away the offense of our brother, how much more shall the multitude of his mercies wash away our offenses? And our Saviour reasoneth elsewhere Matth. 7. II. If ye which are evil can give good things to your children, how much more Sec. If therefore our consciences do testifie unto us the truth of the assumption, That we are ready to forgive them that offend us, we may also be assured of the truth of the conclusion, That God also forgiveth our finnes.

2. Whereas many abuse the mercy of God, whereof they presume for the pardoning of their finnes, dealing unthankfully with God in cruelty & revenge exercised upon their brethren, and so deceive themselves with a conceit of faith and assurance of the pardon of their finnes, when indeed their sinne is not pardoned: therefore our Saviour

2. Reason why these words are added.

Christ would have this protestation added, that it may be a touchstone to trie whether we have remission of sinne and assurance thereof. For, as our Saviour saith *that he is whom much is forgiven loveth much*, Luke 7. 47. and he that loveth God truly cannot but love his brother for Gods cause: For as John saith, 1. Epist. 4. 20. *If any say that he loveth God and hateth his brother he is a liar, &c.* and chap 5. 1. *Every one that loveth him that hath begotten doth also love him that is begotten of him.* And, *Love covereth the multitude of offenses*, Prov. 10. 12. Therefore if we will not forgive our brethren that offend against us, it is an evident argument that we do not love them: If we love not our neighbour, certainit is that we love not God: If we love not God, it is a certain signe that we do not believe in him nor are perswaded of his love towards us in the forgiving of our sinnes: If we believe not this, Christs righteousness and merits are not imputed unto us to our justification and remission of our sinnes: And therefore if we be not willing and ready to remit offenses committed against us, it is a certain signe that our sinnes are not forgiven of God. As contrariwise, our brotherly love in remitting offenses is a sure token of the forgiveness of our sins. For as our Saviour saith, Math. 6. 14, 15. *If ye forgive men their offenses, then will your heavenly Father also forgive you.*

Our forgiving no
cause of
Gods forgiveness
giving us.

Some expound these words as if in them we did alledge a cause why God should forgive us, or as though our forgiving of our brethren did merit forgiveness of sinnes at the hands of God: As the

Papists

Papists also expound that speech of our Saviour Luke 7. 47. *Many sinnes are forgiven her, for she loved much.* Whereas in truth the love either of God or of our neighbour for Gods cause is an effect, and so a signe, of Gods love towards us in forgiving our sinnes. *We love God because he loved us first,* 1. John 4. 19. And so doth our Saviour in that place argue, not from the cause to the effect, but from the effect to the cause: as also appeareth by the opposition in the latter part of that verse, *but to whom lesse is forgiven, he loveth lesse;* and by the parable of the two debtours, ver. 41. whereof he loved more to which more was forgiven. So that our love is not the cause of forgivenesse, but the forgivenesse of our sinnes is the cause of our love; and therefore our love an effect, fruit and signe of the forgivenesse of our sinnes. Again, our justification and remission of sinnes is free, proceeding from the mere love of God without any desert of ours, Rom. 3. 24. howbeit it is deserved through the merits of Christ. And surely if our forgiving of offenses were the cause why our sinnes be forgiven, then may we thank our selves for our justification: neither should we need to pray that God would forgive us for Christs merits, but for our own deserts. And lastly, the Apostle Paul exhorteth us to forgive our brethren, as to a fruit and effect of Christs forgiving us, Ephes. 4. 32. Col. 3. 13. *Forgiving one another, even as Christ hath freely forgiven you.* In these words therefore is not set down the cause of the forgivenesse of our sinnes, but an argument from the lesse to the greater to confirm

The reason of the fifth petition expounded.

firm our faith in the assurance of the forgiveness of our finnes; that lesse being also an undoubted fruit and sure signe of the remission of our finnes.

NE But now let us consider the words particularly, and so come to the uses. To the first of this petition.

What is meant by debtors.

Object.

By our debtors is meant such as have offended or wronged us, or, as the Apostle speaketh Col. 3. 13.

against whom we have any quarrell.

But what debtors am I to forgive? may some body say. I can be content sometimes to put up an injury at the hands of my better but I cannot brook that my equall should crow over me, or that mine inferiour should be too saucie with me. I can be content to remit some offences, but great indignities I cannot put up.

Ans.

Our Saviour speaketh indefinitely and generally without difference of debtors; so that who-soever is our debtor, we must forgive him if we would have assurance that God hath forgiven our finnes. But this is more plainly expressed. Luke 11. For even we also forgive our debtors; every one that is indebted to us. So that our love must not be partiall: neither is it if it be indeed for Gods cause, in whom we are to love our friends, and for whom we are to love our enemies.

Quest.

May not a man therefore require and exact his debts of his debtor if he would have God forgive his debts?

Ans.

Our Saviour doth not speak of the debts of money on goods, but of trespasses, offences and wrongs, which in the Chaldee and Syriack tongue are called *debts*, &c. As for due debts of money and goods, them

them thou mayest exact of those which are able to pay so that to be done without using rigour or seeking extremities.

As for the first, we forgive, or give of our forgive. God alone forgiveth sinnes, how then can we be said to forgive our debtors?

We must distinguish both of the debt which is forgiven, and also of forgiving. In every offence committed against the neighbour two parties are offended; God mediately, and the neighbour immediately. And so it may be considered either as a transgression of the law of God, and so it is properly called *sinne*, or as it toucheth or hurteth the neighbour, and is called an *injury* or *wrong*. As therefore it is a transgression of the law of God, no man can remit it: but as it is an injury or wrong done to a man, he may remit it. Again, God is said to forgive a sinne, when he is content not only to forget the fault but also to forgive the punishment for the righteousness of Christ, imputed to the sinner. Man is said to forgive an offence, not when he remitteth the punishment due unto it by the law of God (for that is not in his power to do) but when he doth abandon all purpose and desire of revenge, all hatred and ill will towards his brother in respect of the offence.

If this be true, then belike no man may complain to the Magistrate, or seek his remedy by law when he hath sustained injury or wrong.

Although we are to forgive from our heart every one that offendeth us, yet we may in some cases complain unto the Magistrate and seek remedy by

Object.

How we can be said to forgive.

Ans. 1.

Ans. 2.

Object. 2.

Ans.

That it is lawfull to seek help

The reason of the fifth caution expounded.

by law; if these cautions be observed: 1. That it be not done in anger, or malice, or desire of revenge, which commonly are the grounds of mens going to law: but that it be done with a charitable mind towards the society where we live, towards our brother who hath offended us, and towards our selves. First, towards the society; 1. If the offense be such as according to the laws of the society is to be punished by order of justice: for that punishment it is not in our power to remit. 2. If the offense be dangerous to the society, either in respect of Gods judgement, or in respect of contagion, then is it good the fault should be punished, that evil may be taken from among us, and the judgement of God prevented, and others may see and fear, and fearing their punishment may not follow their example: in which respects most meet and necessary it is that the insolency and outrage of wicked men should be restrained.

2. Secondly, as touching the party: If he cannot be reclaimed by private means, we are to seek that by publick authority he may be reclaimed and brought to repentance: and we are to take heed lest by our patience our neighbour become worse.

3. Thirdly, concerning our selves: We may provide for our safetie for the time to come, rather then by too much bearing to expose our selves to the wrongs and injuries of the wicked. For if it were not lawfull for godly men to complain to the Magistrate, &c. there would be no measure nor no end of indignities offered unto them. And albeit we are to esteem every wrong offered unto us as an affliction laid

laid upon us by the Lord, and are therefore to bear it patiently, & not seek to wreak our selves upon our brother, who is but the instrument or rod by whom the Lord doth correct us, yet we are in this as in all other afflictions to use such means as the Lord doth offer unto us of deliverance out of the same, and not be like wayward children, which having taken a fall will not rise. The means which God hath appointed in this behalf is the publick authoritie of the magistrate, who is the minister of God for the good of them that do well: as for the rest, he beareth not the sword for nought, but is the minister of God *in rebus*, an avenger unto wrath unto those that do evil, Rom. 13. 4.

As, signifieth not equalitie. For as the heavens are higher then the earth, so doth his mercy excell the greatest love amongst men: as the love of the father, Matth. 7. 11. and of the mother, Isai. 49. 15. And by how much his love is greater, by so much he is the slower to wrath or revenge, Hos. 11. 9. I will not exercise my fierce wrath in destroying Ephraim: for I am God and not man. Had our Saviour been but a man, as his Apostles were but men, although good men, he would perhaps have been as ready to call down fire from heaven upon the Samaritanes as they, Luke 9. 54. Had the Lord, who was offended, been no more mercifull towards Niniveh then the Prophet Jonah, whom they had not offended, Niniveh had been destroyed, Jonah 4. 1. Therefore equality is not here to be understood, but likeness. For although we cannot be equall with the Lord, yet we must be like him. And as it is Matth. 5. 48.

What is meant by. As we.

Not equality but likeness here to be understood.

Be

The reason of the fifth petition expounded.

Be ye perfect as your heavenly Father is perfect. But our perfection consisteth in uprightnesse: And therefore although we cannot forgive and love in the like measure, yet we must in like quality, that is, in truth. So that the meaning is, *We desire the Lord to forgive us; for even he also unfeignedly forgives our brethren.*

That our
forgiving
should be
sincere and
not feigned.

Wheras therefore we do professe that we do so forgive as we desire to be forgiven, and that we desire so to be forgiven as we forgive, this teacheth us that our forgiveness and reconciliation with our brethren should not be from the teeth outward, and by halves, but sincere & intire. Many men will *speak* friendly to their neighbours, when malice is in their hearts; Psal. 28. 3. and are contented that a skin should be drawn over their festered malice, making outwardly a show of reconciliation and forgiveness, whereas inwardly they retain a secret grudge in their hearts. And again, others will say, *Well, I may forgive him, but I shall never forget him.* &c. But these men rather call for vengeance than mercie at Gods hands, desiring so to be forgiven as they forgive. And therefore as we desire the Lord not onely in word but also in deed and in truth to forgive us, so must we forgive our brethren that have offended us even from our hearts, Matth. 18. 135. And as we desire that the Lord would not onely forgive the punishment but also forget the fault it self and cast it into the bottom of the sea, Mich. 7. 19. so must we also forgive and forget the wrongs done unto us. **So much of the words.**

And as we desire the Lord not onely in word but also in deed and in truth to forgive us, so must we forgive our brethren that have offended us even from our hearts, Matth. 18. 135. And as we desire that the Lord would not onely forgive the punishment but also forget the fault it self and cast it into the bottom of the sea, Mich. 7. 19. so must we also forgive and forget the wrongs done unto us.

appetitiones habet. *Ps.* *Salvum me a peccatis*

The use which from hence ariseth is threefold, viz. of Instruction, Consolation, and Reproof.

A threefold use of these words. Uses for instruction.

For I. those who either desire to make this prayer aright, or hope to have their prayer heard, are here taught how to behave themselves towards their brethren, namely, that they be in charity with all men, and *if it be possible and as much as in them lieth to be at peace (communio) with all men,* Rom. 12. 18. For whereas it cannot be avoided but that in this life we shall both sinne against God and offend one another, therefore our Saviour hath taught us to joyn these two together, the desiring of peace of conscience and reconciliation with God, and the seeking of outward peace and reconciliation with men.

And first, he that hath offended his brother, his duty is to seek reconciliation with him before he can look for reconciliation with God: as our Saviour teacheth, Matth. 5. 23, 24. *If thou bring thy gift to the altar (seeking reconciliation with God) and there rememberest that thy brother hath ought against thee, (that is, that thou hast offended thy brother, for which thou hast made him no satisfaction) leave there thine offering, &c.* So in the Law the Lord ordained that whosoever had offended his neighbour, and came to seek reconciliation with God by offering sacrifice, he should first make his brother amends whom he had offended, the same day that he offered for his trespass, Lev. 6. 5. and then forgiveness is promised of the Lord, v. 7. Out of our Saviours words, Luke 17. 3, 4. it may be gathered, that it is

1. He that hath offended must seek for reconciliation.

OF THESE
STATUTES
THAT ARE

The uses arising out of the fifth petition.

the duty of him that hath offended to acknowledge his fault with promise of amendment to him that is offended. And this duty (though very late) was performed by Josephs brethren, Gen. 50. 17. But many when they have offended a man, they do hate him so much the more (as Amnon did Thamar, 2. Sam. 13. 15.) and are further from reconciliation then the party offended: Because they having deserved ill of him, as their conscience telleth them, therefore they expect ill from him, and consequently hate him. And of such the Italian proverb is true, *He that offendeth will never forgive.* But these men that will not forgive them whom they have offended, of all others are farthest from pardon, because they be farthest from repentance.

2. How we are to behave our selves towards those who have offended us.

Now let us consider how we are to behave our selves towards them that offend us. Our duty standeth on foure degrees: First, if the offense be not notorious, to take no notice of it, but to dissemble it and to passe by it. For as Solomon saith, Prov. 10. 12. *Hatred stirreth up contention: but love covereth the multitude of offenses:* and Prov. 19. 11. *The discretion of a man maketh him slow to anger, and it is his glory to passe by an offense.* Examples, in Saul, 1. Sam. 10. 27. and David, Psal. 38. 13, 14.

Duty 1.

Our first duty therefore when we are wronged is, not to fret and fume, storm and chafe, and much lesse to proceed to brawling or blows: For, as Solomon saith, *Indignation resteth in the bosome of fools,* Eccles 7. 10. *but he that is slow to anger is wise,* Prov. 14. 29.

Means to moderate our anger.

And to moderate our anger and desire of revenge, let

let us consider these two things: 1. That thy brother which offendeth thee is the rod of God, &c. 2. That as thou forgiveſt ſo thou muſt look to be forgiven. If when thou art wronged, thou chaſeſt, and ſtormieſt, and preſently revengeſt thy ſelf, when thou makeſt this prayer thou doſt deſire the Lord ſo to deal with thee, that is, when thou offendeſt preſently to be revenged of thee.

The ſecond duty is, when we have been offended Duty 2.
not to retain anger, purpoſe or deſire of revenge, but freely and from our hearts to forgive one another, Lev. 19. 18. Rom. 12. 19. Ephel. 4. 32. Col. 3. 13. And thus we are to forgive our brother openly, if he acknowledge his fault and repent; and that ſo oft as he ſeeketh reconciliation, though it be ſeven times a day, Luke 17. 3, 4. If he do not aſk forgive- neſſe, but rather perſiſt in hating and wronging us, yet are we in our hearts to forgive him, and to de- ſire his good, and to pray for his amendment, Matth. 5. 44.

Unto the performance of this duty we are to be moved by theſe arguments: Reasons moving us to forgive.
First, if we will not forgive our neighbour, the Lord will not forgive us, 1. Reason.
Matth. 6. 15, Mark 11. 25, 26. 2. If we retain anger and deſire of revenge, with what face can we pray unto the Lord to forgive us our great debts, that will not for his ſake remit thoſe pettie debts of our brother? And to this purpoſe notable is that ſaying of the ſonne of Sirach, Ecclus 28. 1, 2, 3, 4, 5. *He that revengeth ſhall find vengeance from the Lord, and he will ſurely keep his finnes in remembrance. Forgive thy neighbour the hurt that he hath done unto thee, ſo ſhall thy* 2. Reason.

thy finnes also be forgiven when thou prayest. One man beareth hatred against another, and doth he seek pardon from the Lord? He sheweth no mercy to a man which is like himself, and doth he ask forgiveness of his own finnes? If he that is but flesh nourish hatred, who will intreat for pardon of his finnes? Therefore Paul exhorteth us to pray, lifting up pure hands without anger, 1. Tim. 2. 8. and Peter signifieth that anger interrupteth this exercise of prayer, 1. Pet. 3. 7. 3. If we do not forgive our brother, in making this prayer we desire that the Lord would execute his vengeance upon us rather than crave forgiveness, &c. For this cause, as Augustine exhorteth, we are above all other finnes to lay aside anger and hatred when we come to pray. For this prayer obtaineth pardon for other finnes; but for this sinne it doth not; but rather pulleth down vengeance upon him that desireth revenge.

Pretences of those who will not forgive taken away.

As for those reasons which we pretend for our anger, hatred, and desire of revenge, they are most vain, especially if we compare the debts of our brethren to us with those which we desire to be forgiven of the Lord. For some will alledge, *The offenses which he hath committed against me are great, and I cannot put them up.* But they are nothing to those finnes which thou hast committed against God. 2. *Yea, but he hath touched my good name.* And thou by thy finnes hast dishonoured God, and hast caused his holy name to be blasphemed. 3. *Yea, but he is mine inferiour,* &c. And what art thou to God? 4. *Yea, but the offenses which he hath committed against me are many, and he never maketh an end of doing*

ing

ing the wrong. But nothing for many: as thy finnes are against God: neither dost thou put an end to thy sinning. 5. *Yea, but I have deserved well of him.* But not so well as God hath deserved of thee, 6. *Yea, but I have sought to win him with kindness.* And hath not the Lord by his mercies invited thee to repentance? 7. *Yea, but he hath been often admonished of his fault.* Not so oft as thou.

Furthermore, as thy brother offendeth against thee, so for the most part thou offendest against him, either by giving him occasion of evil, or by anger and impatience conceived against him: therefore the debt being mutually, thou shouldst be ready to strike off thine own debt by pardoning of him. And although perhaps thou hast not deserved so ill of him; yet thou hast deserved worse of the Lord, who by him as his instrument correcteth thee: and therefore must say, as Micah 7. 9. *I have sinned, and therefore I will bear the anger of the Lord.*

The third degree is *forgetfulness*. That we should not onely forgive but also forget the offenses done against us, as we desire that the Lord would forget the finnes which we have committed against him. And therefore this art of oblivion, which Themistocles wished, we are to beg of the Lord.

The fourth is, by Christian charity to labour to win him, and to overcome evil with goodnesse, Rom. 12. 21. And this love must be exercised 1. by doing good to him that hath deserved ill, Psal. 25. 21, 22. for thereby also we shall resemble the

4. Reason.

Duty 3.

4. We must labour to win him.

goodnesse of the Lord, who although he hath been diversly offended; yet first seeketh reconciliation with us: as in commending them to God in our prayrs, Matth. 5. 44.

An use of
consolation.

II. The second use is consolation to them who are ready to forgive the offenses of their brethren: For if we do forgive, we may be assured that we are forgiven, Matth. 6. 14. *If ye forgive men their trespasses, your heavenly Father will forgive you.* For which cause our Saviour Christ pronounceth the mercifull to be blessed, because they shall obtain mercy, Matth. 5. 7. And undoubtedly the true love of our brother for Gods cause, which is especially to be seen in forgiving offenses, is an evident argument of the love of God. The love of God is a fruit of faith; for we love him because we are perswaded that he loved us first: and where faith is there is justification and remission of sinnes by imputation of Christs righteousness apprehended by faith.

An use of
reproof.

III. The last use is a reproof of those which using this prayer notwithstanding retain hatred against their brother or purpose of revenge. And they are to be reprov'd both for their hypocrisie and folly: their hypocrisie, because they not forgiving their neighbours but retaining malice against them, are not ashamed to lie unto the Lord, saying, *For even we also forgive, &c.* Their folly, because using this prayer, *Forgive us as we forgive*, not forgiving but purposing and desiring revenge, instead of craving pardon they desire God to be revenged on them for their sinnes, as they desire to be revenged on their neighbour. Of both which hypocrisie and

and folly our lustie gallants, especially our chevaliers and hacksters, are guilty: who think it the greatest disparagement that may be (which the holy Ghost esteemeth to be the glory of a man) to put up an injury, and therefore will die upon a man rather then suffer the least offense unrevengeed. But these men must know, that not onely they are carnall men and remain in their sinnes, but also that in seeking private revenge they are satanicall and devilish. And therefore when Abishai stirred up David to revenge himselfe upon Shimei, David answered, *What have I to do with you, ye sonnes of Zeruiah, that ye are this day to me?* instead of *Satan*, 2. Sam. 19. 22. to teach us that they are inspired of Satan that breathe after revenge. *Yea, but,* saith one, *I know how to avoid both this hypocrisie and folly, and yet I will be even with mine enemy too. For either I will leave out this petition, or use some other form of prayer where this clause is not, or else I will not pray at all.* Yea, but the sentence of our Saviour, whether we use these words or no, standeth sure; *If ye forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses,* Matth. 6. 5. & 18. 33. and therefore those that use such shifts do but mock God and deceive themselves. Remember the parable, Matth. 18. and the saying of Tertullian, *Quid est ad pacem Dei accedere sine pace? ad remissionem debitorum cum retentione injuriarum? Quomodo placabit patrem iratus in fratrem?* &c. What is it to come unto God to seek peace without peace? for remission of our debts with retention

rention of wronge? How shall he please the Father that is angry with his brother?

Vers. 13. *Kar nā lēvīy nā hūm lē wēgānā dād*

And lead us not into temptation; but deliver us from evil.

The coherence and order.

Being freed from sinne, we must become the servants of righteousness.

OF the order of this petition and the coupling it with the former I have spoken before. For whereas in the former we begged the grace of justification and remission of sinnes, in this we crave the grace of sanctification and the spirit of fortitude whereby we may prevent sinne, and be enabled to resist the tentations of the devil, flesh and the world provoking us unto sinne. In the former we asked freedom from the guilt of sinne: In this we crave deliverance from the evil and corruption of sinne, and strength against tentations alluring us thereunto. But as touching the order we are taught to ask first justification & freedom from the guilt of sinne, and then sanctification and freedom from committing sinne, because justification in order of nature goeth before sanctification. And as touching the coupling of this with the former, signified in the first word *And*, we are taught this dutie, That as we are to desire freedom from the guilt of sinne, so we should be desirous & carefull to forsake and prevent sinne, and to avoid the occasions thereof. Forsaking of sinne is a companion of the forgiveness of sinne: And whosoever hath faith and believeth the forgiveness of sinne, hath also a care

care to prevent sinne, and an endeavour to resist it and the provocations thereof. Art thou washed from sinne? take heed thou be not again defiled therewith: As the Spouse saith in the Canticles, chap 5. 3. *I have washed my feet; how should I again defile them?* Hath Christ justified and freed thee from the curse of thy sinne? *stand fast in this liberty which Christ hath purchased for thee, and be not again intangled in this yoke of bondage,* Gal. 5. 1. For he that committeth sinne is a servant of sinne. Far be it from us to abuse this liberty as an occasion to the flesh, Gal. 5. 13, as though being freed from sinne we might sinne more freely. No, we are taught the contrary 1. Pet. 2. 24. Luke 1. 74.

Neither may we think, as secure men do, that because we are perswaded that our finnes are forgiven by Christ we are safe from sinne and need not fear the allurements thereof, and therefore not stand upon our watch and ward, but live in security. For temptation unto sinne is a consequent of remission of sinne: Whom the Lord loveth the devil hateth: whom the Lord draweth unto himself and pulleth into the kingdome of grace, him the devil labourerth to pluck back again by all means. Therefore if a man be not tempted at all, it is a fearfull signe that the strong man possesseth still his hold, because all is in quiet: Whereas contrariwise, to be troubled with temptations, is an argument of Gods favour, if also we have grace to resist them. Satan fighteth not with those that be under his bondage and fight as it were in his camp, but those that are souldiers under the banner of Christ, they must

Those whom
God pard-
oneth the
devil tem-
pteth.

look to be assaulted. They that be true members of the militant Church must acknowledge their whole life to be a spirituall warfare, wherein they are daily to fight against the assaults of Satan, the corruption of their own flesh, and allurements of the world. Such as are Christs, *Satan desireth to winnow and to sift them as wheat*, Luke 2. 31. to such he sendeth his messenger to buffet them, 2. Cor. 12. 7. Our Saviour therefore knowing his faithfull servants whom he loveth to be most subject to temptation, in this place teacheth them to use this prayer; and elsewhere commandeth them *to watch and pray that they enter not into temptation*, Mark 14. 38.

The necessity of this prayer, *Not to be led into temptation.*

The necessitie of which prayer is further to be enforced by consideration of our enemies likeness to overcome, and our own weaknesse to withstand. Sinne is deceitfull, Heb. 3. 13. The flesh continually sendeth forth concupiscences which *fight against* souls, 1. Pet. 2. The law of the members carrieth captive to sinne, Rom. 7. The things which we desire in the world are so many baits of the devil to allure us unto sinne. The bad examples of other men are so many stumbling-blocks whereat we stumble & fall. The devil, very cunning, powerfull, malicious, diligent. For his craft he is called *the old serpent*, cunningly using our own corruptions and inclinations, the baits of the world, and examples to intangle us. For his power he is called *the prince and the God of this world*, John 12. 31. 2. Cor. 4. For his malice he is called *Satan*. For his diligence he is said to *traverse the earth*, Job. 1. 7. and as Peter saith, *to go about as a roaring lion*, &c. 1. Epist. 5. 8. As
for

for us, we are prone to sinne, naturally *drinking in sinne like water*, Job. 15. 16. and weak to resist. And therefore seeing our *fight is not with flesh and blood, but with principalities and powers, with worldly governours of the darknesse of this world, with spirituall wickednesse in high places*, therefore we are to stand upon our guard, to *take unto us the armour of God*, and especially by prayer to flee unto the Lord, that he would establish us by his free Spirit, that we may be able to stand *against the artificiall and cunning assaults of the devil*, Ephes. 6. 11, 12, &c.

But let us come unto the words: Wherein the petition is first propounded, and afterwards expounded. For when we desire that the Lord would not lead us into temptation, we do not desire not to be tempted, but when we are tempted to be delivered from evil; that we quail not in the temptation. And so our Saviour prayeth John 17. 15. *I do not pray that thou shouldst take them out of the world, but that thou wouldst keep them from evil*. Therefore these two branches are not to be distinguished into two petitions, as the aduersative particle *But* sheweth. For he doth not say, *Lead us not into temptation; and deliver us from evil*; but thus, *Lead us not into temptation; but deliver us from evil*; in the former part setting down our request negatively, in the latter affirmatively: as if we should say, *O Lord, do not thou give us over to the tempter, nor leave us to our selves; but with temptation give an issue, that we be not overcome in the temptation, but preserved and delivered from evil*. But we are first to expound the words

The latter part of the petition expoundeth the former.

severally,

severally,

severally, and then from thence to inferre the uses.

Two sorts of temptations.

Temptations are of two sorts; 1. Probations; 2. Provocations to evil.

Of probations and trials.

1. Probations and trialls: And so men sometimes do tempt, and sometimes God. Men; as when one friend, to try the good will of another, asketh some benefit which he meaneth not to take: or when a man, to try the fidelity of his servant, either droppeth some money in his way, or biddeth him do some difficult things which he would not have him to do, &c. God trieth men, either that his graces may appear to his glory and their good; or their infirmities may appear, that they may be humbled & more seriously turn unto him, Deut. 8. 2, 16. And these trialls of God are either of the right hand or of the left. The former are his temporall blessings, which he bestoweth upon men many times to try their thankfulness, humility, obedience, charity, assistance in God; or the contrary. Exod. 16. 4. when the people wanted food, the Lord sent them food from heaven *to tempt or to prove them whether they would walk in his law or no.* If men which are in prosperity would consider that the Lord bestoweth his blessings upon them thereby to try them, that they should shew what manner of men they are; doubtlesse this meditation would be profitable, partly to bewray their wants unto them, partly to incite them to labour to approve themselves to the Lord, that proveth them. Prove therefore and examine thy self: God hath bestow-

Of Gods trialls, 1. by prosperity

bestowed these blessings upon thee, so many, so great: Hast thou been thankfull to God the giver? hath not thine heart been lift up with pride? hast thou been carefull to please him that hath been so gracious unto thee? or hast thou been displeased with thy self when thou hast offended so good a God? hast thou been ready to expose those gifts which thou hast to the glory of God and relief of thy brethren? hast thou not trusted in thy riches and thine own means more then in the providence and blessing of God? If in these respects thou hast been wanting, then by these trialls God would let thee see what thou art, that thou mayest be humbled before him, and mayest truly labour to approve thy self unto him by thy thankfulness, humility, obedience, charity, affiance reposed in him, &c.

The trialls of the left hand are such as crosse our desires: as first, when the Lord commandeth such things as we are loth to do. So he tempted Abraham, Gen. 22. 1. Secondly, when he exerciseth us with afflictions which are hard for flesh and bloud to bear. So Job was tempted, and so the godly in all ages. And therefore afflictions are called *sensations*, Jam. 1. 2. 1. Pct. 1. 7. laid upon them of God to try their faith, and their patience, their obedience, and their love, &c. and are therefore called *trialls of faith*, Jam. 1. 3. Revel. 2. 10. *The devil shall cast some of you into prison, that ye may be tried.* Eccles 27. 5. *The furnace proveth the potters vessel: so do sensations try mens thoughts,* Pro. 17. 3. And as by winnowing the wheat is tried and severed from the chaff, so is the sound Christian from the hypocrite

2. by afflictions.

hypocrite by affliction. Hath the Lord therefore laid any crosse upon thee? consider that he hath done it to try thee. Examine therefore thy self if the Lord hath let thee see thine own weaknesse: let the sight thereof humble thee, and make thee more carefull for the time to come, and labour to approve thy self unto the Lord by thy humble, patient, thankfull and chearfull bearing of the crosse. For as James saith, chap. 1. 12. *Blessed is the man that endureth temptation: For when he shall be found approved, he shall receive the crown of life which God hath promised to them that love him.* Thirdly, thus God also trieth his servants by suffering heresies, and permitting the wicked to live among them: 1. Cor. 11. 19. *There must be heresies, that they which are approved may be known,* Deut. 13. 3. Jud. 2. 22. Seeing therefore all these trialls of God are for our good, Deut. 8. 16. we are not to pray that we may not be tried, but rather contrariwise, that we may be tried, and being tried may be found approved, Psal. 26. 2. and 139. 23.

Of tentati-
ons for and
unto evil.

Temptations which be for evil are either provocations unto evil, and therefore evil, or punishments of evil, and therefore just. In the former sense temptation is the provocation of a man unto evil: And that proceedeth from one of these three fountains, the Flesh, the World, the Devil.

I. Of the
Flesh.

1. As touching the flesh, James saith chap. 1. 13, 14. *Let no man say that is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man (namely, to evil.) But every man is tempted, when he is drawn away by his own concupiscence, and is entised.*

enticed, Matth. 15. 19. Out of the heart proceed
diabolical thoughts, evil reasonings, or thoughts.

2. The world is said to tempt, either in respect II. of the world.
 of men in the world, or worldly things. Men tempt
 to evil, either of punishment; as when by captious
 questions they seek to bring a man into danger:
 which Christ calleth *tempting*, Matth. 22. 18. Or else
 to evil of sinne: and that either they do by counsel
 and allurements, as Jonadab did Amnon, 2. Sam. 13.
 5. Achitophel, Absalom, 2. Sam. 16. 21. Or exam-
 ple, by words, or deeds. By words alluring: so did

1. By words.

Josephs mistresse, Gen. 39. 7, 12. the harlot, Prov.
 7. 13, &c. and 1. 10, 14. So by enticing words Jeze-
 bel tempted Ahab, 1. Kings 21. 7. 25. By example. A
 sinne committed in the notice of another is commit-
 ted against him, and destroyeth him as much as in
 the offender lieth. For as Augustine saith, *As he*
that lusteth after a woman hath committed adultery with
her though she remain undefiled, so &c. For every sin
 committed in the notice of our brother is a scandal
 provoking him to the like; yea and, as the Apostle
 saith, *destroying of our brother for whom Christ died*,
 Rom. 14. 15. 1. Cor. 8. 11. Where by the way men
 must note, that those who provoke others to sinne
 are in that action the very instruments of Satan: and
 therefore are worthy to be entertained as Christ did
 Peter, Matth. 16. 22, 23. *Avaunt, Satan; for thou art*
a scandal unto me: or as David did Abishai tempting
 him to revenge, *What have I to do with you, ye sonnes*
of Bechiah, that ye are in stead of Satan unto me this
day? 2. Sam. 19. 22.

2. By exam-
 ple.

The things in the world whereby men are tempt-
 ed

3. By the de-
 sires thereof.

ed are either the desires or the terrours of the world: For sometime the world allureth unto evil by promising good things, sometimes terrifieth from good by threatening evil things. The desires of the world, that is, the things desired in the world, (as in general, peace and prosperity; in particular, pleasure, profit, preferment, and glory in the world) are many times so many baits of sinne, and snares of Satan: baits, in respect of the getting; and snares, in respect of the using of them. For sinne, being in it self ugly and fearfull if it should come in its own likenesse, being the hook of the devil, therefore it is covered with the shew sometimes of pleasure, sometimes of profit, sometimes of preferment, sometimes of glory, as with a bait, that the voluptuous man with desire of pleasure, the covetous man by coveting after profit, the ambitious man by gaping after preferment might swallow the hook of the devil to their perdition. Men had therefore need to look unto the means of getting their desires: for when they cannot be got but by sinne, they are the baits of the devil. In respect of using, they are snares of the devil, whenas mens minds & hearts are intangled with them so as they cannot mind or affect heavenly things. If they be called to the worship of God and means of their salvation, they have their worldly excuses, as those in the Gospel, Luke 14. 18. If they come to the worship of God, if they heare the word, if they call upon God by prayer, their heart notwithstanding goeth a whoring after their worldly desires, whereby they are so fettered as that they cannot freely set their hearts and minds

minds on better things. Men had therefore need to take heed unto themselves, that *they use the world as though they used it not*; that they possess the things of the world, and be not possessed of them: For if once they set their hearts upon them, and be wholly addicted unto them, *they fall into temptation and snares of the devil, and into many foolish and noysome lusts, which drown men in perdition and destruction,* 1. Tim. 6. 9. As the good things in the world are many times baits and snares to allure men to evil, and to entangle them therewith, so the evils and crosses which be in the world are many times terrours to scare and terrifie men from God. *If thou embrace godlinesse and sincerely professe the truth, then, saith the world, thou shalt not onely bereave thy self of this pleasure, profit and preferment which thou mightest have enjoyed, but thou shalt live in misery, in want, disgrace and contempt; may, it may so be that thou shalt lose thy goods and hazard thy life.* Thus by allarements on the one side and terrours on the other side many men are tempted with Demas to forsake God, and to embrace this present world. But we must be carefull to make Moses his choise, Heb. 11. 24, 25, 26. remembering that this life is but a moment in respect of immortality, and therefore that it is not onely mere folly but extreme madnesse to hazard, nay indeed to lose, the eternall fruition of God and all happinesse in heaven for the momentany fruition of finite in this world. The desires of the world are but vanities in comparison of heavenly blessings. The crosses and tedious of the world are not worthy of the glory that shall be rewarded. And so much of the temptations of the

Of diuers sorts of the devils temptations.

the world: Which in respect of the men, who are the instruments of the devil, tempteth instrumentally; in respect of the things, which either are the baits and snares of the devil to allure to evil, or the bugbears of the devil to terrifie from good, it tempteth (if I may so speak) objectively or occasionally, ministering the objects to the flesh or the devil: which two tempt to evil *efficienter*, as the *efficientes*.

III. of the
devil.

3. But now we are to speak of the tentations of the devil, who is the principall tempter unto evil; and is therefore called *the tempter*, 1. Theff. 3. 5. Matth. 4. 3. Now his tentations may diversly be distinguished. I. That they are either immediate or mediate: Immediate, when he casteth a wicked thought or concupiscence, as it were a fiery dart, into the mind or heart of man: And such are called the *suggestions* of the devil: Which if they be not admitted, but resisted and presently nipped in the head and extinguished as a spark cast into water, they hurt us not; but if once they being entertained do take hold on us, they will both infect and inflame us, John 13. 2. But for the most part he dealeth by means, using either as his instruments sometimes the flesh, that is, mans own corruption; and sometimes also the mediation of other men, as once he did the serpent; or else, as occasions and objects, the desires and terrours of the world.

I.

The chief help and instrument of the devil is the flesh, that is, a mans own corruption; by which he hath all the advantage he hath against us. The flesh is as it were the devils bawd, prostituting the soul to his tentations, and betraying us into the hands of
the

the devil. And as he knoweth in generall our pronesse to sinne, by which he taketh advantage against us, so he observeth and by observation acquainteth himself with the particular inclinations, humours and dispositions of men, following and fitting them in their humours, and by all means egging them on to the extremities of those things whereunto they are themselves inclined: And thus he worketh effectually in the hearts of men, carrying them captive to the obedience of his will.

2. He useth other men as his instruments; sometimes friends, sometimes foes. Friends; So he used Jobs wife and friends to tempt him to despair; Peter, to dissuade Christ from the work of our redemption; Abishai, to tempt David unto revenge; Jezebel, to egge on Ahab to all wickednesse. Sometimes he useth foes: As when they are incensed by them unto anger, malice, and desire of revenge. For these are the works of the devil; and he that yieldeth to these things, *giveth place to the devil*, Ephes. 4. 27. So Shimei was the instrument of the devil, and his *tongue set on fire from hell*, Jam. 3. 6. set on work by Satan, to provoke David to impatience and sinne.

3. Sometimes he useth (as hath been said) the desires of the world as his baits and snares; therein cunningly fitting the severall humours of men, by offering the bait of pleasure to the voluptuous, of profit to the covetous, of preferment to the ambitious, of honour and renown to the vainglorious. Thus (although in vain) he assaulted Christ, Matth. 4. Sometimes by threatening future dangers and cros-

ses, he setteth upon the weak and inconstant. Sometimes by aggravating the present troubles, either in respect of the greatnesse, or the length, or something extraordinary in them, or by comparisons with others, to move them to impatience, or to bring them to despair.

Tentations
of errours
and heresies;

Of doub-
ing;

II. The tentations of the devil serve either to overthrow mens faith or obedience: Their faith, partly by infecting their judgements with errours, partly by casting doubts into their mind, or contrariwise causing them to presume. First, That he may infect men with errours, he is many times a lying spirit in the mouthes of those that take upon them to be teachers of others. Secondly, he useth to cast doubts into mens minds concerning Gods love towards them, concerning their election, justification, and salvation. And his especiall motives hereunto are 1. the calamities of this life; 2. the conscience of sinne.

As touching the former, It is the usuall practice of the devil to perswade men being in affliction that they are not in Gods favour, either in respect of their continuance, or greatnesse, or by comparison of their distressed estate with the prosperity of others. This was the main argument that the devil used to assail the faith of Job with by his wife and friends, That because he was so greivously afflicted he was not the friend of God but an hypocrite: and this assault made him sometimes to stagger, 13. 24. *Why hidest thou thy face from me, and esteemest me as thine enemy?* So David, Psal. 22. 1. *My God, my God, why hast thou forsaken me?* But this temptation is the most

most effectuall when comparifon is made with others, Psal. 73. 12, 13. Jer 12. 1. And although reply be made, that the Lord many times doth greivously afflict his own children, he will alledge that never any was so afflicted either for the length or for the greatnesse, &c. The second motive is conscience of sinne committed. For the devil, that extenuateth a sinne when it is to be committed, making of a mountain a mole-hill, when it is committed, he will aggravate the same, and of a mole-hill make a mountain, perswading a man that his sinne is greater then may be forgiven, as we see in Cain and Judas.

On the other side, he tempteth men to vain presumption, that it may occupie the room of faith: As when he bringeth mere naturall men into a conceit of themselves that they have a good faith to God, that they love him with all their hearts, that they are highly in Gods favour, First, by flattering them in their ignorance and blindness. For the more ignorant and sottish a man is in Christianity, the greater conceit commonly he hath of himself. Secondly, by making them please themselves in the performance of some outward works, wherein Popish devotion consisteth, Mich. 6.6. Luke 18.12. Thirdly, by comparing themselves with others that be notorious sinners, Luke 18.11. Fourthly, by letting them see the falls of others that seem forward professors, he maketh them please themselves in their ignorance and security, as if all profession of religion were but hypocrisie, and they in the onely way. Fifthly, by consideration of their great prosperity

Of presumption.

which, as Solomon saith, *slayeth fools*, Prov. 1.

32. *which be A. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32.*

Tentations
touching
obedience:

1. in hearing
the word,

2. in prayer,

3. in the sa-
crament.

Tentations
drawing
men unto
evil.

The tentations of Satan touching obedience serve either to withdraw men from good or to draw them to evil. Of the former there be so many examples as there are duties to be performed: As namely, in the duties of piety and of Gods worship, as 1. Hearing of the words: Either he keepeth men from coming to heare, or when they are come, he withdraweth away their minds by putting other matters into their heads; or when they have heard, he stealeth away the seed of Gods word out of their hearts, or by the allurements of the world choketh it. 2. Prayer: Either he keepeth men from prayer, saying as Job 12. 15. *What will it profit us to call upon him?* or if they do, he labourerth by all means to withdraw their minds from that heavenly exercise, by suggesting other (and for the most part worldly) cogitations. 3. As touching the sacrament, Either he nourisheth men in hatred, &c. that they are unfit to come, or when they do come, instead of examining and looking into themselves, they busie themselves in looking into the sufficiency of the minister, examining the worthynesse of other receivers, or prying into their behaviours, whether they sit or kneel, or how they behave themselves.

Of the latter sort there be so many examples as there are sinnes forbidden: Whereunto he sometimes provoketh men by suggestion, as he did David, 1. Chron. 21. 7. to number the people, and Judas, to betray his Master, John 13. 2. Sometimes allureth

allureth by desires of the world, which are his baits; Sometimes inticeth by the counsel or example of others, which are his instruments; Sometimes and most ordinarily abuseth a mans own corruption, which is his bawd; Sometimes he draweth thereunto as a means to escape danger, as an evasion out of trouble, &c. So foolish are men that they can be perswaded by the devil to seek an issue out of some bodily trouble or danger with the hazard of their souls. Sometimes he clotheth sinne with the cloke of vertue.

So much breifly shall serve to have spoken of tentations as they are provocations to evil. Against which we pray not that we be not tempted; but, that the Lord would not in his fierce wrath for a punishment of our sinne lead us into tentation, nor give us over to our own concupiscences to be hardened in sinne, or to the world to be carried away with the desires thereof, or to the devil to be overcome in tentation & to be carried away captive to the performance of his will. For howsoever men willingly run into these tentations, as the beast goeth chearfully to the slaughter; yet there can be no greater judgement inflicted upon a man in this life then to be given over to his own lusts or to the allurements of the world or tentations of the devil. Now this giving over men in tentation is that which our Saviour calleth *leading into tentation*: Of which we are now to speak.

Lead us not into, or rather, bring or carrie us not into, temptation. Where first we must note the person to whom we speak; & secondly the thing against

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which we pray. The person; *Do not thou lead us.* Which when some have considered they have chosen rather to read thus, *And do not thou permit or suffer us to be led into temptation.* But we must not teach our Saviour to speak; but rather with humilitie learn the true meaning of his speech.

Object. Yea but, say they, this prayer is superfluous: For God tempteth no man, as James saith, chap. 1. 13.

Ans. It is one thing to tempt, and another thing to lead into temptation: as it is one thing to execute punishment on an evil-doer; and another, to deliver him over to an executioner: the one is the act of the judge, the other of the hangman.

Object. Yea, but we must understand this of permission onely, or else we shall make God the author of sinne.

Ans.
How God
may be said
to tempt.

God doth not onely permit men to be tempted but also leadeth into temptation. The like phrased are usuall in the Scriptures: Exodi. 7. 3. *I have said* *or Pharaohs*, he hardened Pharaohs heart. Iſai. 63. 19. *Lord, why hast thou made us to erre from thy wayes; and hast hardened our hearts from thy fear?* Rom. 1. 24. 26. 28. 31. *Thess. 2. 13. God himselfe sendeth strong delusion.* All which words do signifie not onely a permission but also a work of God, *tempter* and yet notwithstanding he is not the author of sinne. In every temptation, even unto evil, God hath an hand. And the same temptation which proceedeth from Satan or our own corruption may also be said to come from God. But in the same temptation we are to distinguish the work of God, which is good, from the work of the flesh or of the devil, which is evil.

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As it cometh from God, it is either a triall or a chastisement, which are works of mercy; or a punishment, which is a work of justice: But as it cometh from Satan or the flesh, it is a provocation unto evil, and therefore a sinne. Such is the wisdom and goodnesse of the Lord, that he knoweth by evil instruments to effect his own good work: The temptation of Job proceeded from God and from Satan. God by that means tried his patience; the devil provoked him to impatience and despair. When David numbred the people, it is said that *God moved him so to do*, 2. Sam. 24. 1. and *Satan provoked him to number the people*, 1. Chron. 21. 1. Gods work was a chastisement of David, and punishment of the people; Satans work, an incitation to sinne. When Pharaoh detained the people of Israel, it is said that *God hardened his heart*, and that *Pharaoh hardened his heart*, Exod. 8. 15, 32. and 9. 34. As it came from God, it was a punishment; as from himself, a fruit of his own flesh, and so a sinne. Again, we must further distinguish betwixt the temptation of God, and of the flesh and the devil. The flesh, when it tempteth, sendeth forth evil concupiscences, which allure men to evil and withdraw from God, Jam. 1. 14. The devil, when he tempteth, casteth into mens minds, either by himself or by means, ill motions and suggestions. God doth not instill into mens minds ill motions; as the devil and the flesh do: But he is said to *tempt* in these respects: 1. By offering the occasion or the object of sinne for our triall, howsoever we through our own corruption or instigation of Satan take occasion by the

How God is said to tempt, or lead into temptation:

triall of sinning: 2. By withholding and withdrawing his grace, which he is not bound to vouchsafe unto any, but in justice might deny to all: 3. By giving them over either to their own lusts or to the tentations of the devil, who is his executioner, as a just punishment of their former finnes. And in this sense God is said to *harden mens hearts*: not that he maketh them of soft hard, but, being hard already, giveth them over to their own corruptions and the tentations of Satan further to be hardned, which hardnesse they further gather to themselves, willingly committing sinne with greedinesse. Now this the Lord may do most justly: For when men have hardned themselves, what should bind God to soften them? *He hath mercy on whom he will*, by softning them: *and whom he will not have mercy on*, them in justice *he hardneth*. And who shall constrain him to shew mercy in softning where in justice he may harden?

This must teach us, 1. not to dispute with God, but to justifie him in all his judgements, which in justice he might exercise upon all; howsoever in mercy he spareth some: and 2. to be thankfull unto him for vouchsafing us to be in the number of those whom in mercy he so softeneth, when in justice he might have hardned us.

Thus we see in what sense the Lord is said to *lead men into temptation*: not that he suffereth them onely to be led; but also that he giveth them over to be tempted, and in the temptation to take the foil. 2. Whereas our Saviour teacheth us thus to pray, *That the Lord would not lead us into temptation*, we gather

ther this consolation, That howsoever we are assaulted continually by the flesh, the world, and the devil, yet we shall not be overcome except the Lord himself lead us into temptation. *Satan goeth about continually like a roaring lion, seeking whom he may devour:* but he cannot tempt, except it please God to bring us upon the stage, as he did Job: nor in tempting overcome us, unless the Lord give us over into his hands. *For he that is in us is greater then he that is in the world,* 1. John 4. 4. And if we be born of God, *the evil one shall not touch us to hurt us,* 1. John 5. 18. The devil desireth to sift and to winnow us as wheat: but our Saviour hath prayed for those that believe in him, *that our faith may not fail,* Luke 22. 32. The devils could not enter into the herd of swine without special leave. Neither could Satan touch the cattel of Job untill he had commission from God: and further then his tedder he cannot go.

Seeing therefore in all tentations the Lord ruleth the action and overruleth the tempter, our duty is, in all tentations to flee unto him, praying that he will not lead us into temptation.

So much of the person to whom we make this request. Let us now consider the thing against which we pray: That *we be not led into temptation.* Our Saviour doth not teach us to pray that we be not tempted at all: For it is not an evil thing, to be tempted, simply; but rather to the children of God a good and a necessary thing. James biddeth the faithful *rejoyce when they fall into tentations,* Jam. 1. 2. *He that is not tempted,* saith the sonne of Sirach, *he knoweth but a little,* 34. 10. and as Augustine, *No man knoweth*

A consolation: on: Satan can neither tempt nor overcome without Gods permission.

That it is not evil to be tempted, but good to Gods children.

In Psal. 60.

eth

These temptations are good for Gods children.

esch himself unless he be tempted. Besides, we are not soldiers under the banner of Christ, unless we fight with the flesh, the world, and the devil: and we fight not with them, unless we be tempted of them: neither must we look to be crowned, unless first we strive. Nay, if we be not tempted, it is a signe that he needeth not assault us. Lastly, all tentations turn to the good of those that love the Lord, Rom. 8. serving either to humble them by the sight of their weaknesse, 1. Cor. 11. 9. or to prevent sinne in them, making them more wary and circumspect for the time to come; or to manifest Gods graces in them, that they may be found approved, and so become happy: For as James saith, chap. 1. 12. *Blessed is the man that endureth temptation: for when he shall be found approved he shall receive the crown of life, which the Lord hath promised to those that love him.* We do not therefore pray that we be not tempted, but, that we be not led into temptation; that is, That when we are tempted the Lord would not leave us unto our selves, nor give us over to the tempter, nor suffer us to be overcome in the temptation, nor to be tempted above our power: but that it would please him to stablish us by his free spirit, and minister strength unto us, giving with the tentations an issue, that we may bear them. And so our Saviour expoundeth himself in the words following, *But deliver us from evil.* Which, as hath been said, are the exposition of the former. Tertullian, *Clasula hanc interpretatur quid sit. Ne nos inducas in tentationem, hoc est, sed erue nos a malo.* This clause interpreteth what this is, *Lead us not into temptation, that is, but deliver us from evil.*

What is
meant by
Deliver us
from evil.

By

By *evil* we are to understand all the enemies of our salvation, the flesh, world, and devil, sinne and hell, and all punishments of sinne; but especially the devil, who in the Scriptures is called *a monster, the evil one*.

Deliver, signifieth two things: 1. To keep and preserve, to protect and defend from evil, that we fall not into it. In which sense Christ is said to *deliver us from the wrath which is to come*, 1. Thess. 1. 10. And our Saviour making the same prayer, useth in stead of this word, *keep or preserve*, John 17. 13. 2. Cor. 1. 10. Which argueth, that of our selves we lie open and naked to our spirituall enemies, unless it please the Lord to keep and to protect us from them. 2. It signifieth to deliver, and as it were to pull us out of the hands, that is, power, of our spirituall enemies: as the word is used, Luke 1. 74. Matth. 27. 43. *Let him deliver him*. Rom. 7. 24. *Who will deliver me*. 2. Tim. 4. 17. 28. Which teacheth us, 1. that naturally we are in subjection to our spirituall enemies; 2. that it is not in our power to free our selves out of this bondage; but it is the mercifull work of the Lord, of whom we are therefore taught to crave deliverance.

Of this deliverance which we crave is either inchoate in this life or perfect in the life to come: both by Christ; Luke 1. 74.

Duties in prayer.

I. To pray against temptation, Luke 22. 40.

2. Cor. 12. 8. *that I might not be tempted*. II. To pray in reverence

and faith. *blow them off their feet*. I. That the Lord would

blow them off their feet. II. That when he

blow them off their feet.

*Duties to be learned out of the sixth petition.**Wants to be bewailed.*

I. The malice and power of our spirituall enemies that fight against us, Ephes. 6. 12. The flesh sending forth concupiscences which *fight against the soul*; the law of our members carrying us captive unto sinne: The world by her enticements alluring unto evil, and carrying us out of the way, 1. Cor. 7. 31. by her terrours terrifying from good, by bad example seducing us: The devil our mortall enemy, *going about like a roaring lion, seeking whom he may devour*, 1. Pet. 5. 8. II. Our weaknesse to resist, our negligence in not preparing and arming our selves against tentations, but rather by idlenesse and securitie sweeping and preparing a room for the tempter, Luke 11. 25. III. Our pronenesse to sinne, our quailing in tentations, our running into tentations, and seeking baits of sinne. IV. Our subjection to sinne and Satan, Rom. 7. 14. and exhibition of our members as instruments to the tempter. V. The evil of sinne with which we are corrupted, and the evil of punishment which we have deserved. VI. Our inability in our selves to free us from these evils.

Contrary graces to be desired.

In sense of which wants we are with fervencie to crave the contrarie graces: Which we are to distinguish according to the former distinctions of tentations and evils from which we desire to be preserved and delivered. And first for the tentations of God or man, we do not pray against them; but rather for them, I. That the Lord would trie us, Psal. 26. 2. and 139. 23. and II. That when he doth

How we must pray against the tentations of the flesh, &c.

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doth prove us, we may be approved; or if it please him by the temptation to discover unto us our weaknesse, he would turn it to our good, Deut. 8. 16. that both in respect of our former weaknesse we may be humbled, and for the time to come be made more circumspect.

But as touching those tentations which are provocations unto evil; we pray against them, I. in generall, That our hearts may not be inclined to any evil, Psal. 141. 4. and therefore that the Lord would neither give us over to the tempter to be overcome, nor suffer us to be tempted above our power, neither leave us to our selves and forsake us in the temptation, but that it would please him to *stablish us by his free spirit*, Psal. 51. 14. and assist us with his *grace* (which will be sufficient for us, 2. Cor. 12. 9. that being confirmed and strengthened by him, 1. Pet. 5. 10. we may not fall away in the time of temptation, Luke 8. 13. but may be able to withstand our enemies in the evil day, and having finished all things may stand fast, Ephes. 6. 13. being kept by his power through faith unto salvation, 1. Pet. 1. 5. And II. more specially, 1. against the tentations of the flesh we are to pray, That howsoever sinne dwel in us, yet it *may not reigne in our mortall body, that we should obey it in the lusts thereof, or give our members as weapons of unrighteousnesse unto sinne*, Rom. 6. 12. 13. And especially, That he would not punish our sinne with sinne, giving us over to our own lusts, Psal. 81. 13. Rom. 7. 24. or to the *hardnesse of our own hearts*, Ephes. 4. 18. or to a *reprobate mind*, Rom. 1. 28. to *commit sinne with greedinesse*. But contrariwise, That he

How we are
to pray a-
gainst tenta-
tions.

How we
must pray
against ten-
tations of
the flesh.

he will give unto us his sanctifying spirit, not onely to fight against the flesh, but also to *mortifie our awfully members*, Col. 3. 5. as our inordinate affections and evil concupiscence; and to *crucifie the flesh with the lusts thereof*, Gal. 5. 24. and that being renewed by his spirit, we may no longer be carnall men but *spirituall*, walking not after the flesh but after the spirit, Rom. 8. 1.

How we
must pray
against the
temptations of
the world.

3. As touching the world; We also pray, That we may not be carried away with the world or overcome thereby, but that *by faith we may overcome the world*, 1 John 5. 4. And whereas the world is said to tempt in respect either of the men or the things in the world: and whereas the men tempt either to evil of punishment and danger by captious questions, or to evil of sinne; either by bad speeches, inticing, incensing, counselling; or lewd examples: We therefore against their captions desire the spirit of wisdom, that we be not insnared; and against their offenses and scandals either in word or deed, constancy & perseverance, that we do not stumble or fall, nor *be conformed to the world*, Rom. 12. 2. As for the things of the world, they are either the desires thereof, or the terrours and crosses. In respect of the desires of the world, which are *the lust of the flesh, the lust of the eyes, and the pride of life*, 1 John 2. 16. the world is said especially to tempt; they being the baits of sinne and snares of the devil. Against these we pray, That we may have grace from above to *renounce all worldly lusts*, Tit. 2. 12. to be wained from the world, *to use it as though we used it not*, 1 Cor. 7. 31. *to be crucified to the world and the world*

world to us, Gal. 6. 14. to live as pilgrimes and strangers upon earth and citizens of heaven, minding heavenly things, and contemning all the desires of the world as mere vanities in comparifon of heavenly joyes. As touching the croffes and afflictions of this life, which are worthily called *tentations*; We are to pray, That God will not suffer us to be tempted above our power, &c. 1. Cor. 10. 13. but that the Lord in his good time would either release us from them in whole or in part, or else arm us with patience to bear whatsoever he shall lay upon us, that we may endure temptation; and, being found approved, we may receive the crown of life, Jam. 1. 12. whereof the afflictions of this life are not worthy, Rom. 8. 18.

3. As concerning the tentations of the devil, We desire that the Lord would tread Satan under our feet, Rom. 16. 20. or at the least that it would please him to arm us with the complete armour of God, that we may be able to stand against the cunning sleights, and subtillies, of the devil, Ephel. 6. 11. and especially with faith, whereby we may quench all the fiery darts of the devil, Ephel. 6. 16.

How we must pray against the tentations of the devil.

Now in all these we are to pray, as our Saviour teacheth us both by his example, John 17. 15. & by his precept in this place, O Lord, we do not desire nor at all to be tempted, but that we may be delivered from evil: that is, from the tyranny of the flesh, that it hold not us captive unto sinne from the allurements of the world, that they do not draw us unto sinne; from the assaults of the devil, that he prevail not against us, from the punishments of sin, and judgements which by sinne we deserve, so farre

as

as our deliverance therefrom may stand with Gods glory and our good; and lastly, from the corruption of sinne it self, in regard whereof we desire the Lord would endue us more and more with the Spirit of sanctification, applying unto us the merits and efficacy of Christs death to mortifie our sinne, and of his resurrection to restore us to newnesse of life; wherein we are to proceed from faith to faith, and from one measure of grace to a greater, untill we come to a perfect man in Christ.

And as there are two degrees of our deliverance from these our spirituall enemies: the one begun and imperfect, by sanctification in this life; the other full and perfect in the life to come, which is our full redemption and glorification: So we pray, not onely that we may be freed from our corruptions in part, but also may be fully conformed to the glorious image of the Sonne of God; and therefore pray that we may be *delivered from every evil thing, and be preserved to his heavenly kingdome*, 2. Tim. 4. 18. whereby it appeareth, that as in the fifth petition we desired pardon of sinne and justification by faith; so here we crave strength against sinne, & freedome from the corruption, and sanctification by Gods Spirit, and finally *the end of our faith, which is the salvation of our souls*: For when we pray to be delivered from evil, we desire deliverance also from hell, and consequently salvation in heaven.

That we
must pray
for these gra-
ces in assu-
rance of
faith.

Now as these graces are to be asked in fervencie and affection, so also in assurance of faith that we shall be heard. For as the Apostle James chap. 1. 5, 6. teacheth, *If any man desire wisdom of God, wisely*
ly

ly to endure temptation, *he must ask it in faith.* And to this faith the holy Ghost doth most notably encourage us in the Scriptures: Prov. 18. 10. *The name of the Lord is a strong tower: the righteous runneth unto it, & in edito collocatur, and is placed on high.* The Lord, saith Peter, 2. Epist. 3. 9. *knoweth to deliver the godly out of temptation.* And of our Saviour the Apostle saith, Heb. 2. 18. *In that he suffered and was tempted, he is able to succour them that are tempted.* Christ hath overcome our enemies: the devil, Col. 2. 15. the world, John 16. 33. and to this end gave himself for us that he might deliver us from the hands of our spirituall enemies. *He that is in us is stronger then he that is in the world.* 1. John 4. 4. *Neither shall any be able to pull us out of his hands,* John 10. 28. Christ, whose prayer is alwayes heard, John 11. 42. hath prayed for us that *our faith shall not fail,* Luke 22. 32. and that we may *be kept from evil,* John 17. 15. The Lord hath promised, and is faithfull to perform, that *he will not suffer us to be tempted above our power, but with the temptation will give an issue that we may bear it,* 1. Cor. 10. 13. And finally, Joel 2. 32. he hath promised, that *whosoever shall call upon the name of the Lord shall be saved:* Our faith therefore concerning assistance against temptation and deliverance from evil must be grounded not upon any conceit of our own strength or worthinesse, but on the power, mercy, faithfulness and truth of God in his promises, and on the mediation and intercession of Jesus Christ.

Duties to be performed in our lives.

I. Generall: 1. To avoid tentations and occasions of evil. To shake off slothfulness, and dili-

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gent-

gently to employ our selves either in good exercises or in the works of our callings : 2. To resist tentations, and to withstand them : 3. To be vigilant and watchfull, Mark 13. 33. 1. Pet. 5. 8. Ephes. 5. 15. *ἀποκῆς ἀσκήσας, to walk circumspectly, to shake off security; to keep a watch over our senses; To make a covenant with our eyes,* Job 31. 1. To desire the Lord to turn away our eyes from beholding vanities, Psal. 119. 37. 4. To get unto us the whole armour of God, as, the shield of faith, &c. Ephes. 6. 12, 13, 18. 1. Thess. 5. 8.

II. More particular: 1. To deny our selves; to crucifie the flesh, and not to satisfie the lusts thereof; to abstain from fleshly lusts, 1. Pet. 2. 11. 2. To renounce the world and the desires thereof, 1. John 2. 15, 16. 3. To resist the devil; not to yield to his motions, but rather practice the contrary; not to believe his perswasions, 1. Pet. 5. 9. Jam. 4. 7. 4. To hate all sinne, as we desire to be delivered from all; To retain no one sinne, with Herod; To think no sinne small; To abstain also from all shew of evil, 1. Thess. 5. 22. To desire full deliverance, Phil. 1. 23. *Cupio dissolvi, I desire to be dissolved. Rom. 7. 24. Quis me liberabit? Who shall deliver me?*

Hypocrisie discovered.

Here then is discovered the hypocrisie of those, 1. Who pray that God would not lead them into tentation, and themselves runne into tentation, as those that go to playes and give themselves to idlenesse; 2. Who by security and idlenesse make preparation for the unclean spirit, Matr. 12. 44. 3. Who take thought for the flesh to satisfie the lusts thereof, Rom.

Rom. 13. 14. 4. Who are addicted to the world and the desires thereof, as pleasures, profits (1. Tim. 6. 9. *Those that will be rich fall into temptation, &c.*) and preferments; 5. Who have made a covenant with hell, Isai. 28. 15. who pray to be delivered from sin, and yet will not forsake their sinne, as their drunkenesse, whoredome, usury, &c. but harden their hearts, and therefore shall fall into evil, Prov. 28. 14. who are so farre from desiring full deliverance from evil by their dissolution and translation out of this life, that rather they have placed their paradise here upon earth.

The Conclusion.

Hitherto we have spoken of the petitions: Now followeth the Conclusion of the Lords prayer, in these words, *For thine is the kingdome, the power, and the glorie, for ever and ever, Amen.* For howsoever this clause is omitted of the Latine interpreters, and is rejected by Erasmus, yet was it added by our Saviour, and registred by Matthew. For first, the Greek copies have it: secondly, the Syriack Paraphrast translateth it: thirdly, the Greek writers expound it; as Chrysostome and Theophylact: and fourthly it is not onely consonant with the rest of the Scriptures, but also in this prayer hath a necessary use. For we have heard that praise is to be joynd with prayer: and in prayer two things required; fervencie, and faith: Now as the petitions especially contained a specification of our desires, so this conclusion conteineth partly a confirmation of our faith joynd with praying God, in these words,

This conclusion authenticall and necessarie.

Our faith confirmed by this conclusion.

For thine is the kingdome, and the power and the glorie, for ever and ever: and partly a testification both of our faith and of the truth of our desires in all the former petitions, in the word *Amen.*

Our faith confirmed by this conclusion by three reasons drawn from three of Gods attributes.

Our Saviour teacheth us to confirm our faith by three reasons. For that they be reasons the word *For* signifieth. And reasons they are not so much to perswade God that he would grant our requests as to perswade and assure our selves that we shall obtain. The reasons are taken neither from our own worthnesse nor from the dignitie of our prayers, (for if our faith were to be grounded thereon, we should neither dare to pray nor hope to be heard) but from the nature & attributes of God; that we might know that the obtaining our requests dependeth not upon our own worth but on the power and goodnesse of God. The reasons, I say, are drawn from three attributes of God: *viz.* his eternall Kingdome, eternall Power, eternall Glorie. His is the kingdome: therefore he hath right to give us whatsoever we desire: His is the power and might: therefore he is able to grant our requests: His is the glory, both of giving all good things, and also of all good things given; and thereunto our requests do tend: and therefore he is ready and willing to grant our requests for the manifestation of his own glorie. And this we shall the easier believe if we consider to whom we ascribe these things, namely, to our heavenly Father, whose seat is in heaven, and his kingdome ruleth over all, Psal. 103. 19. who is in heaven, and doth what he will, Psal. 115. 3. who sitteth on the heavens as his throne, full of majestie and glory, and rideth on the heavens

for

for our help. Neither doth the right, power and glory of giving benefits temporall and concerning this life alone belong unto God, but also of everlasting blessings in heavenly things after this life is ended. For his is the *eternall* kingdome, *eternall* power, and *eternall* glorie, signified in those words, *for ever and ever*; which are to be referred to all the three attributes.

What kingdome here signifieth.

But first of his kingdome: Which here signifieth

1. generally the universall kingdome of God, which some call *the kingdome of his power*, whereby he ruleth and governeth all things, Psal. 103. 19.
2. Chron. 20. 6. and in regard whereof the right of all things belongeth to him, Deut. 10. 14. Psal. 24. 1.

This then teacheth us two things: 1. That our heavenly Father is the absolute Lord and owner of all his creatures; who as he is the Creatour so is he also the possessour of heaven and earth: in whose hand all good things are to bestow as it pleaseth him. This therefore must encourage us with assurance of faith to make our requests to our heavenly Father, of whom we cannot ask any good thing, whether spirituall or temporall, which is not his to bestow. And therefore it is well said of Seneca, *Audacter Deum roga, nihil enim de alieno rogaturus*, Ask boldly of God, seeing thou canst ask nothing of him which belongeth to another. 2. That our heavenly Father is the sovereign King and absolute Lord and Governour over all his creatures, ruling the good, and overruling the evil, to whose

What is meant by, thine is the kingdome.

commandment all the good creatures obey, and at whose beck they are ready to do us good: And as for the wicked either men or angels, they are so overruled by the almighty providence of God, that when they seek to annoy us, they are against their purpose made the instruments of God to do us good.

What is
meant by,
thine is the
kingdome.

And whereas our Saviour teacheth us to say, *Thine is the kingdome*, we are to observe that the kingdome of government which Kings and Princes have, it is the kingdome of God; whose ministers and leutenants they are, Rom. 13. 4. *by whom they reigne*, Prov. 8. 15. and *from whom all authoritie is*, Rom. 13. 4. Which as it must teach them to subordinate their government unto the Lord, and in him to rule their subjects, because the kingdome which they exercise is not theirs but Gods, their judgement is not theirs but the Lords, 3. Chron. 19. 6. so doth it teach all subjects to be subject to their governours so farre forth as they are subordinate to the Lord; because in obeying them they obey the Lord, and in resisting them they resist God, Rom. 13. 2. But if Magistrates and Kings shall leave their order, in commanding that which God forbiddeth, we are bound to be subordinate to our supreme King, whose the kingdome is, in whom onely we are to obey the inferiour governours, Ephes. 5. 21. that so far forth as in obeying them we obey also the Lord, for *better it is to obey God than men*, Acts 4. 19. & 5. 29. And as to obey an inferiour Magistrate which rebelleth against his Prince, is to rebell with him; so to obey a Prince or Magistrate rebelling against

against God, in that wherein he rebelleth, that is, in unlawfull things which he commandeth, it is also to rebell against God. So that not onely good but also evil Princes and Magistrates are to be obeyed; but neither good nor bad, unto evil.

More especially the kingdome of God is the kingdome of grace in this life, and the kingdome of glorie in the life to come. In the former the Lord communicateth grace to his servants, ruling in them by his word and Spirit: In the latter he communicateth glory to his Saints, vouchsafing unto them the fruition of himself, who shall be to them all in all. Do we therefore desire grace in this life or glory in the life to come? God is the King of grace and of glory: let us sue to his throne of grace; *for he will give grace and glory, and no good thing will he withhold from them that walk uprightly,* Psal. 84.

The kingdome of grace and glory.

11.

Yses.

1. If God be our King, we are to be encouraged in all our necessities to call upon him: For it is the property of good kings to heare the suites of their subjects, and to relieve and defend them.

2. If he be the absolute Lord of all his creatures, and all things whatsoever be in his power and possession, then ought we not to be distrustfully carefull, but to cast our care upon God and to depend upon him. *The earth is the Lords, and all that therein is.* He is a Father that is rich towards all those which put their trust in him. *Psal. 14. 1.*

3. If God be our King, our duty is to obey him, and to behave our selves towards him as dutifull

What is meant by, thine is the power.

subjects. *Why call ye me Lord, saith our Saviour, and do not the things which I command you?*

What is meant by, thine is the power.

The difference between the power of God and the creatures,

And the power, Nraus. Power belongeth in some degree to all creatures: but to God it is ascribed after a peculiar manner. In them it is a faculty proceeding from their nature: in God it is his essence: Theirs is a power created and received from God, Acts 17. 28. his is uncreated, eternall, and from himself: Theirs is mixt with impotencie and passive power, which maketh them subject to change: but Gods power is most perfect and pure without such mixture: Theirs is finite, as themselves are: but his is infinite, as himself is. And it is infinite 1. in it self: 2. in respect of the multitude of effects which he is able to work and unto which his power is extended; in which sense it is said to be infinite extensively: 3. in respect of the efficacy of working; in which regard it is infinite intensively. It is infinite extensively: because it is extended to all things, Matth. 19. 26. Luke 1. 37. and for that cause is called *omnipotencie*. For the Lord never doth so many or so great things, but he is able to do infinitely more and greater. His power is extended to all things which either can be done, and that is called his *absolute* power: or which he will do, and that is called his *active* or *ordinary* power: For whatsoever God will do that he can do; yea, by his *actuell* power doth it, Psal. 115. 3. but he can do many things by his *absolute* power which he will never do, Matth. 3. 9. and 26. 33. It is also infinite intensively, in respect of the efficacy of the action: For the Lord doth not
work

What is meant by, the power and the glory.

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work any thing so effectually or intensively, but he is able to effect it infinitely more effectually or intensively, Ephes. 3. 20.

Vses.

Vses, respecting means ; I. To humble our selves under the mighty hand of God, 1. Pet. 5. 6. not to be lifted up against him with pride, nor opposed through obstinacy, 1. Pet. 5. 5. Job 9. 4. Rom. 9. 17. Dan. 4. 37. II. To fear God above all things, and to be afraid to offend him, Matth. 10. 28. 1. Cor. 10. 22. *Are we stronger then the Lord?* III. To repose trust in him, Deut. 33. 26. *For if God be on our side, who can be against us?* Psal. 27. 1, 2, 3. Num. 14. 9. Deut. 7. 21. Jer. 42. 11. There is no good thing but he is able to effect it; no evil, but he is able to deliver us from it. No creature can help us unlesse God use it as his instrument for our good: no creature can hurt us unlesse God use it as the rod of his anger. The devil is strong; but he is not able to pull us out of Gods hands, nor yet to hinder or stop the course of Gods blessings towards us.

Vses respecting faith; I. To confirm it in believing any article of our faith; as, of the resurrection, Matth. 22. 29. II. To confirm our faith in the promises of God, Luke 1. 37. Rom. 4. 19, 20, 21. III. In prayer. For which purpose it is here alledged, Matt. 8. 2. 2. Chron. 20. 6. & 14. 11, 12. Ephes. 3. 20. IV. In the assurance of perseverance unto salvation, 1. Pet. 1. 5. Rom. 14. 4. John 10. 29. 2. Tim. 1. 12.

What is meant by, thine is the glory.

And the glory] Whereby is meant honour and praise, 1. Tim. 1. 17. For to him belongeth the glory, honour,

honour and prayse of bestowing all good things: He is the fountain and *author of every good gift*, Jam. 1. 17. His is the glory of hearing and granting our prayers, Psal. 65. 2. And to his glory whatsoever we ask according to his will doth especially tend. Therefore as by his kingdome and power he is able, so for his glory he is ready and willing to grant our requests which we make according to this direction of our Saviour. For what Christ hath taught us to ask in his name, that the Lord hath promised to give for his sake, *in whom all the promises of God are Yea and Amen, to his glory*, 2. Cor. 1. 20.

This therefore serveth to confirm our faith. For doubtlesse such things as tend to his glory he will grant: especially considering it is his glory to heare the prayers of his servants, and seeing to him belongeth the glory of giving every good gift: but these things which we ask according to our Saviours direction do tend to the glory of God, and to that end we ask them: therefore we may be assured that he will grant our requests so far forth as they stand with his glory.

Now whereas our Saviour directed us to make this our first suit, That *Gods name may be glorified*, and now teacheth us to make his glory the reason of our prayers; this sheweth, That the glory of God should be the main end of all our desires, for which we should affect them, and unto which when we have obtained them we should referre them, 1. Chron. 16. 35. Psal. 50. 15. And forasmuch as the glory is the Lords, which he will not have communicated to any other, Isal. 42. 8. therefore we are to
call

call upon him alone, as being the onely fountain of every good gift, the onely hearer of our prayers. Of which glory we rob the Lord, if we direct our prayers to any other. And as we are not to give his glory to any other, so we are not to take it to our selves: For seeing the glory is the Lords, therefore vainglorious persons seek to rob God of that glory which is proper to him, and to assume it to themselves. But we must say with David, Psal. 115. 1. *Not unto us, O Lord, &c.* and with Daniel, chap. 9. 7. *Righteousnesse, O Lord, belongeth unto thee, and to us shame, &c.*

But we ascribe unto the Lord not onely kingdom, power and glory, but also an everlasting kingdom, an eternall power, and immortall glory. For as Moses saith, Psal. 90. 2. *He is God from everlasting to everlasting; he is King for ever.* Therefore he hath right not onely in this life to crown us with his blessings, but after this life he hath an everlasting kingdom to bestow upon us, Luke 12. 32. unto which he is able and willing to bring us by his power everlasting, to the immortall glory of his mercy.

Now these reasons as they must be propounded in faith, so also with chearfulnesse, as a consequent thereof. And when they are chearfully uttered, they are not onely reasons of our requests, but also a notable form of praying God: which our Saviour hath taught us to joyn with our prayer. And so the holy Ghost hath directed us elsewhere; as Col. 4. 2. Phil. 4. 6.

Everlasting
kingdome
power and
glory be-
longeth to
God.

These words
are a form
of praising
God.

And that this is a form of prayse and thanksgiving, appeareth by other places of Scripture, where the men of God setting themselves of purpose to prayse

praise God have used the very like form: As David, 1. Chron. 29. 10, 11, 12. and Psal. 145. 10. and 11. 12, 13. Revel. 7. 12. Jude v. 25. Revel. 4. 11.

Vses.

Duties concerning prayer. 1. That we pray to God, and him alone. Whereof a reason is contained in these words, *For his is the kingdome*, &c. 2. That we pray in faith, seeing our heavenly Father, whose is the *kingdome*, *power*, and *glory*, is both able and willing to grant our requests. 3. That with our prayer we joyn praise and thanksgiving; which in this short form is not omitted.

Duties in our lives.

1. To arrogate nothing to our selves, but to ascribe all kingdome, power and glory to the Lord, Psal. 29. 1, 2. and 115. 1. and of all good things received to ascribe the praise to God. 2. If God be our *King*, then must we behave our selves as dutifull and obedient subjects: If his be the *power*, then are we both to fear him and to trust in him: If his be the *glorie*, then of him must we beg all good things, and to his glory must all be referred: If his power, kingdome and glorie be *everlasting*, then are we taught whom to fear, whom to serve, whom to trust in; namely, him that is able not onely in this life to blesse us, but also after to crown us with immortall glorie in his eternall kingdome. If we serve the flesh, the devil, the world, we shall have the momentanic fruition of sin, and after this life is ended eternall torments. God liveth *for ever*, as to crown eternally the godly, so to punish the wicked eternally. He then will exclude them out of his kingdome, and

and will be of power to destroy both body and soul in hell; and he will glorifie his justice in their endlesse confusion.

Hypocrisie discovered.

But here the hypocrisie of men is to be discovered, who ascribe *kingdome* to God, and yet obey him not; *power*, and fear him not; *glory*, and glorifie him not: and they adde all these reasons to their petitions, as if they should say, *Thou, Lord, wilt grant our requests; for thine is the kingdome, power and glory for ever*, and yet do not believe that the Lord will grant their requests.

Amen.

And so much of the confirmation of our faith. Now followeth the testification both of our faith and of the truth of our desire in the word *Amen*. For it importeth the assent of the heart to the words of our mouth: and it signifieth *truly*; or, *even so*; or, as the Grecians sometimes translate it, *ἡ ἀποκρίσις*, *So be it*.

What *Amen*
importeth
and signific-
et h.

The meaning of it is thus much, as if we should say, *As I have made these requests unto thee, O Lord, so do I both unfeignedly desire the performance of them (Let them, O Lord, be granted, 1. Kings 1. 36.) and also truly believe that thou in thy goodtime wilt grant my desires so farre forth as they stand with thy glory and my good: and in this perswasion I rest, attending thy good pleasure. And as I have ascribed unto thee kingdome, power and glorie, so I do both unfeignedly acknowledge that thine alone is the kingdome, &c. and also heartily desire that I and all others may truly and effectually ascribe unto thee everlasting kingdome, power and glorie. For*
being

being annexed unto prayer, it signifieth both the truth and earnestnesse of our desire, and also the assent of faith laying hold on the promises of God made in Christ to our prayers. And being added to thanksgiving, it signifieth both the truth of our assertion in ascribing praise to God, and also a true desire and zeal of Gods glory.

Duties to be performed.

Hence therefore we may learn again those duties which heretofore have been taught: 1. That we call upon the Lord with unfeigned lips and upright hearts, truly desiring those things with our hearts which we ask with our mouthes, and being truly thankfull for those things for which we give thanks. 2. We must strive against our infidelitie and doubting, Psal. 42. 12. and must truly believe that the Lord will grant our requests so farre forth as they stand with his glorie and our good; otherwise we cannot say, *Amen*. 3. We are to rest in the good pleasure of God with assurance expecting his grace and help, Psal. 123. 2. and 3. 4, 5. and 4. 9. And thus our Saviour hath taught us with this word to seal up our prayer: Which therefore is not unworthily of some called *Signaculum orationis Dominice*, the seal of the Lords prayer. For he that truly believeth that the Lord doth heare him, and goeth away resting in his goodnesse, putting his *Amen* to Christs *Amen*, John 16. 23. he *hath set to his seal that God is true* in his promises, and that to the Lord belongeth kingdome, power, and glory for ever.

Hypocrisie discovered.

But here see the hypocrisie of men, who say *Amen*, but pray not from their hearts, nor truly desire

What the word Amen signifieth.

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fire that which with words they ask, nor are thank-
full for that for which they would seem to give
thanks; neither do they believe that God will grant
their requests: and therefore though they say,
Amen, yet therein they lie unto God.

Πάσις δὲ αὐτῶν.

FINIS.

